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WE FIGHT not for ourselves alone. These are they—our brethren—the cloud wherewith we walk encompassed; it is from them that we wrestle throught the long night; they count on the strength that we might bring them, if we so wrestle that we prevail. The morning that follows the night of our lonely trial would, if we be faithful, find us new men, with a new name of help, and of promise, and of comfort, in the memory of which others would endure bravely, and fight as we had fought. Oh! turn to God in fear, lest through hidden disloyalty we have not a cup of cold water to give those who turn to us for succor in their sore need!—*Henry Scott Holland.*

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VOL. L MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 25, 1914 NO. 26

EDITORIALS AND COMMENTS

The Church's Collective Work

AN unusual amount of food for thought is contained in the April number of the *Spirit of Missions*. There is a quiet, plain-spoken presentation of actual conditions that confront the administration of the collective work of the American Church. There is a strong message from the President of the Church's administration Board, full of faith, full of confidence, full of vision. There is an illuminating recapitulation of "The Campaign and the Commissariat," in which the manner of carrying on the collective work is set forth. There is an analysis of "Some Figures and their Significance," by the Treasurer of the Board. There is a statement of "Aims and Achievements of the Apportionment." There are strong editorial paragraphs. Some terse gleanings from these several papers are shown in the central exhibit which adorns this page.

There is very much that is encouraging. The volume of the collective work of the Church, expressed in dollars, has all but doubled in the last nine years; the increase is from $675,978 in 1904 to $1,133,716 in 1913. That means that the Church is really alive to her possibilities. The money for this great work has been found. The bills have been paid. Whatever limitations there have been, when we might have seized new fields but could not for lack of means, the American Church is more fully alive to her collective responsibility than she has been at any time in the past. "If the full apportionment of $1,307,000 is given, the appropriations for the year can be met in full, although the existing deficit of $197,000 would not be wiped out."

But there are in this statement two causes for serious anxiety. *If!* The word is a small one, but very expressive. The real fact is that the full amount of the apportionment never is given, and, further, that the receipts for the present year are running behind those of last year, to the extent at Easter of more than $73,000. Every Province except the Seventh is behind its record of last year, and last year's accomplishments resulted in a deficit.

The amount raised through the apportionment has, from the beginning of the system, been supplemented by receipts from undesignated legacies, and these have often been sufficient to balance a year's account; but of late years the deficit has been accumulated beyond what could be covered from this source. Living and departed together are not giving enough to carry on the work; and this year's record thus far is worse than that of last year. Moreover, the determination has finally been reached that at least ten per cent. of these legacies shall be used for the purchase of property and erection of buildings in our own home field; and all of them ought to be used for expansion rather than for payment of running expenses. But this change can be made only when running expenses are regularly paid by the contributions of the year. They greatly exceed those contributions at the present time.

SPARKS FROM THE "SPIRIT OF MISSIONS"

"For the support of more than 2,700 workers at home and abroad, for the maintenance of hospitals, schools, and churches, for the development and extension of the work, the Church needs this year not less than $1,550,000."

"In pursuance of the instructions of the Church in General Convention assembled, an apportionment in the sum of $1,234,631.75 was made to the dioceses on September 1, to meet the pressing needs of the missionary work. On March 1, six months of the year wherein this sum was to be raised had passed. During that period only $268,829 has been received. This is $30,000 less than the amount received during the same period last year."

"The condition has not arisen because of unwarranted expansion; it does not result from the Board's failure to observe all precautions and put severe restraint upon its expenditures."

"The accumulated deficit of nearly $200,000 and the present apparent shortage are due altogether to the continued failure of a considerable portion of the Church to meet its fair share of the responsibility as indicated in the apportionment."

"Last year 33 missionary districts and dioceses gave the full apportionment or more. The number of congregations doing the same was 2,737, a larger number than ever before. Twelve years ago only 754 congregations gave the amount of their apportionment."

"Since the General Convention in 1910 the number of communicants in the Church has increased 7 per cent.; its offerings have increased 7.75 per cent. During the same period the proportion of its income which it devotes to the work of extension for which the General Church is responsible has increased from 5.5 per cent. in 1910 to 6 per cent. in 1913."

"THE MOST CRITICAL AND IMPORTANT PLACE IN THE MISSION FIELD IS NOT IN THE MISSION FIELD—IT IS IN THE PEWS OF THE CHURCHES AT HOME; IT IS IN THE MINDS OF THE BISHOPS AND CLERGY, THE WARDENS AND VESTRYMEN, THE RANK AND FILE OF CHURCH FOLK."

WHEN WE EXAMINE the table of diocesan contributions to the apportionment fund, from which the running expenses of the Church's collective work are met, we find great variations in the degree of attainment of the goal. Thus:

26 dioceses and districts exceed their apportionment.
2 just meet their apportionment.
4 pay over 90 per cent.
12 pay from 80 to 90 per cent.
16 pay from 70 to 80 per cent.
8 pay from 60 to 70 per cent.
11 pay from 50 to 60 per cent.
6 pay from 40 to 50 per cent.
3 pay from 30 to 40 per cent.

Which are the dioceses and districts that over-pay? They are, to a large extent, the missionary districts themselves. These do not have to

meet the expense of episcopal support nor the chief maintenance of their local work. Many of their parishes and missions themselves receive grants. There are also dioceses, as Montana, that receive considerable grants from the Board. There are others, as Virginia and West Virginia, which receive considerable financial assistance from the American Church Missionary Society. There are dioceses, as Maine, that receive much assistance in making up the missionary total from summer visitors. There are compact dioceses, as Massachusetts and Western Massachusetts. All these are factors that make for success such as are lacking in some other dioceses. But there are also dioceses to which the same considerations apply, that do not nearly come up to the record of these.

Again, the condition of the dioceses in the central states is, undoubtedly, more difficult than that of dioceses east and west of them. Eastward, there are old established dioceses, small diocesan assessments, property already acquired and paid for, settled congregations with continuous traditions. Westward, dioceses and districts generally receive assistance from the missionary treasury. The central dioceses have the problem of the West without the assistance that goes to the West; and the expectations from them, of the East, without the opportunities that are common in the East. They have, very largely, the problem of *getting,* and that without help, while the East has only the problem of *keeping.* They have large diocesan assessments and large diocesan missionary work to maintain; great distances between churches, with little centralization possible; a migratory population and unconsecrated wealth. At no time in past years have they had large assistance from the Church at large, and the Church is relatively weaker there than it is elsewhere. Thus it is not strange that the central dioceses, on the whole, are near the bottom of the list. They have a more difficult financial problem than have the dioceses of the East or of the West. But we can speak plainly, proceeding, as does THE LIVING CHURCH, from a diocese in the lowest class. There are parishes in these dioceses, as elsewhere, that overpay both their general and their diocesan apportionments; consequently it can be done, and others can do it as well as those that succeed, though it may very likely be more difficult that it is in eastern parishes of corresponding size. It requires, first, *spirituality;* it cannot be done except where there is a truly spiritual motive. It requires, second, *system;* it will not be done unless the whole congregation is trained to give not only for local but also for diocesan and general work. Eastern parishes and dioceses have the benefit of a few large gifts from wealthy men; those in the central states generally have not that benefit. But though the expectation upon them is, undoubtedly, more of a burden than it is upon Churchmen in most other places, it is not an impossible expectation. There are parishes that seem entirely swallowed up in *self;* willing to erect great parish houses for their own use, and doing almost nothing for the Church outside their borders. There are rectors who seem to feel no sense of responsibility for the failure of their parishes even to try to meet their extra-local obligations. For such parishes and such rectors there is no excuse. Their dioceses are, and ought to be, ashamed of them, and other parishes and rectors in the same diocese have to bear the odium of partial diocesan failure which these create.

THE REAL DIFFICULTY is to reach the people. Where the rector is apathetic, practically any forward movement of the Church is blocked. There are, indeed, congregations that are singularly unresponsive to the ideals of the rector, and the frequent clerical changes in small places involve a lack of continuity in Church work of any sort—particularly in this matter of maintaining the Church's collective work. These are handicaps wherever they occur.

But generally speaking, the attitude of a congregation toward that general work will very largely reflect the attitude of the rector. In some degree they will respond to his serious presentation of the need and the duty of supporting the whole work of the Church and not merely that of the single parish.

But the day has gone by when this can be done by preaching a "missionary sermon." Unless the support of the Church's collective work is made a dignified part of the regular duty of the people, it will not be accomplished. Precisely as the weekly offering has been found to be the best method of securing parochial support, so it is the best method of meeting extra-parochial responsibilities. Diocesan assessments are commonly enforced by penalties, and ought to be. But a reasonable expectation for diocesan and general extension work is a moral requirement of any parish which it is unworthy to leave unpaid. To fail in either of these respects is to show a cramped, narrow vision. It numbers a parish among the moral liabilities and not among the moral assets of the Church.

We are confident that there are many rectors of parishes and vicars of missions who earnestly desire their congregations at least to reach the expected minimum that is set before them, in diocesan and general responsibility. These can succeed by following the methods which have succeeded in other places. They involve (1) a plain, unvarnished statement from priest to people; (2) the gathering of a group of helpers, men and women, who will go about among the congregation and make an every-member canvass; (3) the supply of duplex envelopes, the one side for offerings for local and the other side for general support; (4) the circulation of literature relating to the general work of the Church, encouraging subscriptions to the *Spirit of Missions* and—for the children—the *Young Churchman,* with its monthly missionary number, as well as for the regular Church papers that ought to be the best medium of arousing and continuing a large vision in matters relating to the Church. In an apathetic parish the largest visioned rector cannot succeed all at once. But all at once he can begin, and he will find that great strides will be made with the beginning. Each year will bring the parish nearer its goal, and success will finally come.

And the Church greatly needs the large contributions from the very wealthy. A limitation of the apportionment system is that it deals with averages; it does not directly appeal for the large things that men of great wealth can do. Perhaps none of the great mission boards of this country receives so few large contributions from individuals as does our own. Some of the very wealthy churches over-pay their apportionments; but probably none of them contributes to general work in the ratio that the incomes of its people bear to the incomes in ordinary churches. If $300,000 could be raised before summer in large amounts, so that the general board could begin with a clean slate next autumn, it would afford the greatest possible impetus to the Church's work. And this does not mean that the few should be asked to pay for the many who are apathetic or who are not reached. Rather does it mean that no system of averages can rightly gauge the responsibility of men of wealth for the Church's collective work. Whatever may be thought of the graduated income tax in political economy, there is a graduated income responsibility in the divine economy, which the Church has no authority to waive. The privilege that the rich have is one that they must determine for themselves. The apportionment plan fixes only corporate responsibility of parishes and dioceses; there is an individual responsibility resting on men of wealth wholly beyond the parochial responsibility. Our wealthy men are often liberal, but we question whether many of them give the true perspective to the support due to the corporate work of the national Church as a whole. They give largely to a special work here or there; they give less generous support to the collective work of the whole body, to which their loyalty is pledged.

Our collective responsibility therefore falls down on two sides. On the one hand access is blocked to whole congregations by an apathetic rector or minister in charge; there are large numbers of individuals in many parishes who cannot be reached; there are some reached who do not respond; there are great numbers of scattered communicants in small places who can or will take no part in the collective work of the Church, many of whom are wholly out of touch with that work. On the other hand there are people of more than average wealth whose support of the Church's collective work is based on a numerical average much under their individual responsibility and who have not heard the call to larger opportunities. These two limitations enter seriously into the problem of support of the Church's work.

Earnestly do we appeal to the exceptional factors on both sides of the problem so to act that the work may not suffer. Does the reader belong to a parish or a mission that does not pay its minimum expectation? What is the cause? What are the local methods that will remove that cause? What is the reader doing to remove it?

Or is the reader one of more than average wealth? Then is he meeting his greater responsibility in full measure?

The extent of the conquests of the American Church for Christ must always be limited by the spiritual vision of its

clergy and people as a whole. Narrowness of vision on the part of one communicant will always impair the efficiency of the work; and narrowness of vision on the part of one rector or minister in charge very seriously impairs that efficiency.

The embarrassment of the Church at the present time in meeting her obligations is due to narrowness of vision on the part of many of us, both clergy and laymen.

If War Must Come

IF war must come, it will at least be agreed throughout the world that the United States did not seek it. No nation was ever forced into hostilities so truly against its will as is the United States, apparently, in this unhappy imbroglio with a Mexican dictator.

For two things are perfectly clear. One is that Huerta desires war with the United States. The other is that the United States would be entitled neither to the respect of the world nor to its own self-respect if it refused further to protect its citizens, its soldiers, and its flag from insult.

Huerta has clearly brought this war upon his country intentionally, and his reasons are not far to seek. His first hope is that American invasion will unite Mexico under his dictatorship. It remains to be seen whether, in this, he is right. His second hope is that when defeat comes to him it shall be defeat from the great power of the United States and not from his own people. Viewed from that purely selfish point of view he has everything to gain and nothing to lose from war with the United States.

As we go to press, the attitude of the United States is uncertain. The President's message on Monday asking indorsement of a policy of practical war upon an individual rather than upon a nation, presents certainly an ambiguous situation. Huerta controls the machinery of government, the custom houses, the army, and the navy of Mexico and apparently has the allegiance of the great majority of its people in the larger part of the country. Our own government, in dealing with him at all, has repeatedly recognized him as a *de facto* ruler. How we can distinguish between the individual and the government which he administers, declaring war upon the one and not upon the other, is not clear. We fear that a friendly war is a contradiction in terms and cannot be made a success. We do not desire war; but neither do we wish to play with war, and if war must come, we shall hope that the conditions of it will be made so clear that both our own people and the world will understand that we have a policy and are not merely drifting.

Never was it more necessary than now to pray Almighty God for guidance in an exceedingly critical national situation.

The Children's Lenten Offerings

BY this time, or within a week or two more at latest, every Sunday school should have completed all the details of gathering and collecting its Sunday school Lenten offering. Now is the time for the sum of it to be forwarded to the Treasurer at the Church Missions House.

Let every Sunday school be prompt in this final step. There can be no excuse for holding the offerings back. The children's pennies, given through their mite boxes, are as sacred a trust as any treasurer can ever hold. Let promptness be the watchword in fulfilling that trust.

We go so far as to say advisedly that it will be a personal disgrace and breach of trust if any Sunday school treasurer holds one penny of the children's Lenten offerings in his possession thirty days after Easter.

ANSWERS TO CORRESPONDENTS

J. G.—(1) The custom of omitting the celebration of Holy Communion on Good Friday is due to the festal character of that service, which seems unfitting on the great fast day.—(2) The Pro-Anaphora is that part of the Holy Communion service that precedes the *Sursum Corda*.

T. J. D.—The Paschal candle is used on each of the festival days from Easter till Ascension inclusive. There is a custom in some places of extinguishing the light after the gospel on Ascension Day, typifying the conclusion of the post-Resurrection life of our Lord on earth.

P. E.—(1) There is no sort of reason, so far as we know, for particular orders in which altar candles shall be lighted.—(2) We think the Catholic Literature Association has no American agency.

THE ONLY real relief is in absolute conquest; and the earlier the battle begins, the easier and the shorter it will be. If one can keep irritability under, one may escape a struggle to the death with passion.—*Juliana H. Ewing.*

Blue Monday Musings

By Presbyter Ignotus

MR. I. N. DRACOPOLI, F.R.G.S., has just published a book of travel, called *Through Jubaland to the Lorain Swamp*, giving much information about the Somali and kindred tribes of the region northeast of Mombasa in Africa. His description of game is exhaustive; he maps each day's journey minutely; he rejoices to have seen what no other white man has seen before. But on page 235 he utters one of those banalities which are more and more inexcusable in days like our own. Speaking of the Tufi Borana, an outcast tribe of savage wanderers, he says: "There is always much that is sympathetic, much that is attractive in the primitive savages who people the remote corners of the earth. But how quickly these qualities disappear on the advent of the missionary and the civilization he brings with him!" Just before, he has described them as "indescribably filthy in their personal habits," as having "no conception of, or belief in, life after death"; polygamists, and of very lax conjugal morality"; "the men spend their days in hunting and idling," leaving the work to the women.

It is of course true that there is a transition period when the vices of civilization propagate themselves among barbarous peoples faster than its virtues; and it is true also (as Father Elwin points out in *India and the Indians*) that the convert from degrading heathenism, first learning self-respect, may be self-assertive. But what Mr. Dracopoli objects to is the result, not of the missionary's activity, but of contact with white men generally—traders, travelers like himself, hunters, government officials. Such contact is upsetting to old ideas; the authority of custom and of tribal chiefs is weakened, with nothing at hand to take its place. Shut out the missionaries altogether, with their positive contribution to make up for this loss, and the deterioration of "primitive sympathy" would be absolutely unrelieved.

Some silly ass was once lamenting to a Fiji chieftain the loss of all the old picturesque ways of Fiji, under missionary influence; to whom the chief, with a twinkle, replied, "It is fortunate for you that the missionaries taught us better things; otherwise you would have been in the oven long before this!"

When Christian missionaries reach the Tufi Borana, these will give up their indescribably filthy personal habits," together with their old superstitions; and even Mr. Dracopoli will acknowledge that they will be the better for the change.

A FRIEND gives the precise identification of the quotation from Abraham Lincoln about woman's suffrage, reprinted here some weeks ago. It is to be found on p. 7, vol. I, of Nicolay and Hay's edition of Lincoln's works, and on p. 129, vol. I, of their *Life of Lincoln*. It is from a letter written June 13, 1836, to the editor of the *Sangamon Journal*, published at Springfield, Ill.

AN OKLAHOMA Sunday school (of a denomination which, in view of the "Truce of God," I refrain from specifying) has found a new way of educating children in the true faith, as follows:

"You better jump on the automobile and come to Sunday school, where you will receive a big stick of chewing gum and a card on the back of which you will find full directions, as follows:

"Chew the gum. Then mould it with your fingers into a serpent and adder (Prov. 23: 31-32) or anything you think of which symbolizes the dire effects of intoxicating liquor, or make something which represents what happens to men and boys who drink, such as a policeman's club, jail, etc. Stick your model on the opposite side of the card and bring it back next Sunday, March 8th. Prizes will be given for the two best models."

It is interesting to know that the first prize was awarded to a little girl who chewed her gum into "a coffin with a snake in it"! One may sympathize heartily with the intention; but somehow, the method seems rather lacking in fitness.

APROPOS of a recent friendly controversy in these pages over the question where was the first American Cathedral, a

friend of the far West sends these verses. (Observe the editor assumes no responsibility for them!):

THE FIRST AMERICAN CATHEDRAL

Down in Easton, Maryland,
There the Bishop had the sand
To provide himself a seat,
Thought the notion rather neat,
New—original, in fine,
This was 1869.

'Nother Bishop up in Maine,
Had the idea storm his brain;
Episcopally down he sate
Sometime in 1868.

Still another took the notion,
Out on the Pacific ocean:
In Frisco's foggy atmosphere,
Cathedrals first arose, we hear.
The Bish., with *ex cathedra* glee,
Sat down out there in '63.

In Faribault another craves
To *excathedra*-ize the braves—
Officially (if the tale runs true)
Sits down on them in '62.

And yet one more in early days
Became infected with the craze;
When dun Chicago saw the see
Cathedral rise in majesty.
At least they say that's how 'twas done,
It hap'd in 1861.

Milwaukee, eke, perchance may claim,
A peerless, beerless cause for fame;
Or others, still unsung, unseen.
We've not heard yet from San Joaquin!

IT IS ALWAYS well to have a plain statement of honest difference; so I gladly publish what a brother out in Arkansas writes by way of godly admonition:

"But when you touch upon such subjects as 'Temperance' and 'Tobacco' I think you forget both the principles of Christianity and the laws of logic. There you display a lack of psychic balance which shows you to be fallible like the rest of us. You need a little wine for your stomach's sake, and a good cigar will give you truer conceptions of moral liberty."

I wonder if he ever heard what the little girl said when some unwise elder pressed a glass of claret punch on her, with St. Paul's much misunderstood counsel to St. Timothy for a warrant:

"But, you see, I haven't any stomach's ache!"

ALFRED NOYES has lately been chosen a visiting professor at Princeton. This poem was read at a luncheon in his honor the other day:

"THE POET

By Ada Foster Murray

"Master of mighty magic, of the far-flung echoing word,
With the thrill of your stainless passion the hearts that were faint are stirred.

"You came to a world grown weary, to a world that could scarcely hear
The voice of a new, strong singing, or the old song of the sphere;

"For the eyes of the world looked downward to the dust of the petty things,
And saw but stagnant waters where you found the leaping springs.

"In the midst of the common places you saw the splendor dwell,
Over the streets of the city the golden shower fell.

"Yours was the shining vision, yours was the soul to believe—
This is the whitest magic—as a child you shall receive.

"Far-off in the faëry meadows you heard the wonder song,
You heard and you kept the music, mystical, clear, and strong.

"Veil after veil was lifted, as seer and child you saw,
And you did not lose the beauty—you did not lose the awe.

"You did not hide the marvel from the eyes of men in shame;
Silvery white in your samite, with the cup of song you came."

PRESBYTER IGNOTUS.

WHAT COMFORTS me is the thought that we are being shaped here below into stones for the heavenly temple—that to be made like Him is the object of our earthly existence. He is the shaper and carpenter of the heavenly temple. *He* must *work* us into shape, our part is to be still in His hands; every vexation is a little chip; also we must not be in a hurry to go out of the quarry, for there is a certain place for each stone, and we must wait till the building is ready for that stone; it would put out the building if we were taken pell-mell.—*Charles George Gordon.*

RUSSIAN BISHOPS WILL VISIT ENGLAND

Official Party to Bring Greetings to the Anglican Church

BISHOP OF LONDON MOVES TO RESTRICT LIQUOR SELLING ON SUNDAYS

Movement to Protect Marriage From Desecration

OTHER LATE ENGLISH NEWS

The Living Church News Bureau
London, April 7, 1914

THE *Times* correspondent at St. Petersburg telegraphed as follows, under date of April 3rd:

"According to the *Bourse Gazette*, the Holy Synod has decided to return the visit paid by the four Bishops who accompanied the British delegation to Russia in June, 1912. Archbishop Sergius and a group of prelates and theologians will proceed to England to convey brotherly greetings to the Anglican Church. The exchange of episcopal visits will, it is hoped, promote the mutual knowledge and communion of the two Churches, which must in nowise be confounded with the problematic union of the Churches."

The Bishop of London's bill regarding the sale of intoxicating liquors on Sunday has been read in the House of Lords a second time. The Rt. Rev. prelate, in moving the second reading, said, to put it shortly, that the bill would reduce the hours of sale on Sunday at midday from two hours to one, and in the evening from five hours to three in London and from four to two in the provinces. It increased from three miles to six the distance to be covered by what was known as the *bona fide* traveller. Licensing justices might attach to the renewal of any "on license" any condition they thought fit with regard to closing for the whole of Sunday, and also restrict the circumstances under which the *bona fide* traveller might obtain intoxicating liquor. Another clause provided that the licensing justices of any district might by general order declare that all licensed premises throughout the whole of their district should be closed during the whole of Sunday. The bill extended the Welsh Sunday closing Act to the County of Monmouthshire.

To Restrict Sunday Sales

He quoted from various Royal Commissions, declarations showing that the existing restrictions as to the sale of liquor on Sunday had been productive of much good. In England it was estimated that £17,000,000 were spent each year on liquor on Sundays, and a very large proportion of that was spent by the so-called working classes. He quoted the statement of the chairman of the Leicester Licensing Sessions that on Saturday and Sunday evenings some of the public houses were crowded by young men and young women. He could testify to the same condition of affairs in London. The bill was necessary not only for moral and religious reasons, but also from the point of view of labor. There were about 300,000 people employed in the liquor trade on Sunday, and owing to their long hours and Sunday labor the death rate was more than double that of the shop-keeping class. Publicans and barmaids were almost unanimous in their support of universal Sunday closing, though in this matter they were not in a position to speak for themselves. He urged the House not to reject the bill because it omitted to deal with clubs. He agreed as to the harm that clubs were doing, and if both sides of the House would agree to insert a clause dealing with clubs, all in favor of the Sunday closing movement would support it.

The MARQUESS OF SALISBURY said the Bishop had quoted the results of temperance legislation in Scotland and Wales, where there was total Sunday closing, but he did not give the statistics for England. It was remarkable that the improvement in sobriety in England was at least as great as in any other part of the United Kingdom. That seemed to show that there were other causes at work besides legislation which were responsible for this improvement in the habits of the people. Subject to the criticisms he made in matters of detail, he was willing to assent to the second reading.

The ARCHBISHOP OF CANTERBURY said the principle which underlay the bill had won the support of both Unionist and Liberal parties and the enthusiastic and overwhelming support of the labor party. The bill deserved their support because it fell in with the movement for additional security for the rest day of a great portion of the population.

The MARQUESS OF LANSDOWNE approved of all that Lord Salisbury had said. The debate seemed to show that in committee many among the peers would in particular require the question of clubs to be dealt with satisfactorily. At the same sitting of the House the Bishop of London presented a Criminal Law Amendment bill, presumably for further dealing with the white slave traffic.

A debate on Divorce was expected to arise in the House of Commons one night last week on a motion by a Liberal member. Mr. France was to have asked the House to declare that the government should introduce legislation to "reform"

Debate on Divorce Question

the divorce laws on the main lines of the majority report of the Royal Commission. The debate was prevented by blocking bills introduced by three Churchmen: Lord Hugh Cecil (one of the two members for Oxford University), Viscount Helmsley, and Viscount Wolmer. Lord Hugh Cecil put down his bill because he saw no advantage in the particular motion on divorce, which had been brought forward. "It is a motion," he said, "which does not seem to me at all in the public interest."

The Church and Marriage

A really splendid meeting in maintenance of the Church's Law as to marriage (says the *Church Union Gazette* for April), was held in the town hall at Oxford on St. Patrick's day, when some 1,200 persons were present, the floor and the galleries being crowded. The Bishop of Oxford presided, and was supported on the platform by, among others, the Mayor of Oxford, the warden of Keble College, the Archdeacon of Oxford, Father Maxwell (superior general of the Society of St. John the Evangelist), the Rev. Dr. Kidd, Mr. Ian Malcolm, M.P., Alderman Woodward, and Councillor Vincent. Apologies for absence were received from the vice-chancellor of the university, Canon Scott Holland, the heads of Brasenose, Trinity, Pembroke, Balliol, and Oriel Colleges, the Rev. Dr. Darwell Stone, Principal of the Pusey House, and many others.

The Bishop said he was sure that no apology was needed for bringing them together to consider the subject of marriage, and he was delighted that the subject was to be brought before them from the point of view of the Church. Whether they were all Churchmen or not, the matter was one which interested them profoundly as citizens, and was one in which Churchmen had a quite special and distinctive witness to bear. Let them not conceal the fact from themselves that the standard of Christian marriage was not easy of attainment. This law of indissoluble marriage had proved extraordinarily hard to flesh and blood, although, as he believed, "it had been the root of those regenerating influences which Christianity had poured out on the home and on the whole social life." (Applause.) Persons sometimes talked, continued the Bishop, as if the Church must, as a matter of course, accommodate its standards to what the majority of people apparently would find possible. He denied that. (Applause.) That was fundamentally opposed to our Lord's method, to what He meant when He described the Church as a city set on a hill. He believed that our Lord propounded in the frankest manner, "not as an idea, but as a law, which could not be violated without sin, which deserved the gross name of adultery, life-long, indissoluble, monogamous marriage." (Applause.) Certainly the English Church maintained unmistakably the law of indissoluble marriage. That was the law which was expressed in her marriage service and in her canons. No doubt it was a hard law, and so from an early date in the seventeenth century special acts of Parliament had been passed in order to legalize particular divorces; and, in order that they might not know anything about it, the Bishops were never present when the bills passed through the House of Lords. "That was," said Dr. Gore, "a very remarkable thing, and just the kind of way in which they liked to evade principles." Having gone on for a long time, at last we had the Divorce Act, which made the thing general. The point he wanted every Churchman to have quite clear was *that alteration of the law of the State did not alter the law of the Church.* (Applause.) He believed that the alteration in the law of the State was a slippery slope. The greatest contribution the Church could make at this time to the welfare of society was by making it clearly understood that the members of the Church who desired to retain their membership in the communion of the Church "must abide by our Lord's law in all its tremendous but most wholesome severity." At the present moment he feared what Church people were trying to accept was a compromise which was impossible, which violated one of the most fundamental principles of the fellowship of the Church. What was happening was that persons who desired to contract these unlawful unions (after divorce) were told they could not be married in church, but were given to understand that they did not thereby forfeit their right to Holy Communion. He was quite sure that it was a principle deeply rooted in Christianity that the Communion of the Lord's Body and Blood gave to the Christian his full franchise in all the rights and ministries of the Church, and that they could not possibly exclude a person from marriage and then admit him to Holy Communion. It was incumbent upon them to face the question, and, if they really meant to say that the Church stood by her own law, then they must give men and women quite clearly to understand "that if they broke that law they lost their communion with the Church." In conclusion, the Bishop of Oxford spoke about the relation of Churchmen to the marriage law of the State. They must do their best to keep the law of society as near as might be to the law of Christ. They had still to bear their witness in the whole of society, and make people feel that the sacredness of the home was bound up with the Christian law of marriage. They must try not only to preserve the law of the Church, but also preserve the ideals of the nation. (Applause.)

Another abominable outrage against the sanctity of God's house has been perpetrated by suffragists. At 10:30 last Sunday night an explosion took place at the Church of St. Martin-in-the-Fields, Trafalgar square, and considerable damage was done. The explosion was caused by a canister of powder ignited by a candle inserted through a hole in the lid. The canister was placed under a seat in the south aisle, and the candle was probably lighted at the close of the evening service. In every detail the outrage was similar to that committed at St. John the Evangelist's, Smith square, Westminster, a few weeks ago.

Explosion Damages Church

The *Times* newspaper has received the names of 100 Protestant Dissenters who have joined the South Wales and Monmouthshire Disendowment Protest Committee. The list is representative of all the Protestant persuasions and contains the names of 24 office bearers. It will be remembered that a similar committee was formed in North Wales some time ago.

Dissenters Against Disendowment

A Rood has been erected and dedicated in Stroud parish church as a memorial to the Rev. Arthur Henry Stanton, who was born at Stroud, and also departed this life there. The Rood, with its attendant figures of Our Lady and Saint John, is beautifully carved in oak. In addition to this memorial by his relatives, a public memorial in Stroud is being promoted in the form of the new mission church of St. Alban.

Memorial to Rev. A. H. Stanton

The *Angelus,* or "Gabriel bell," which has been rung in the parish of All Saints', Margaret street, almost from the beginning, from the chapel of All Saints' Home, will in future be rung from the church at 6:50 A.M., at noon, and after Evensong daily.

Bell's Location is Changed

The secretary of the E. C. U. has received a letter from the Bishop of Zanzibar conveying his thanks to the Union for the resolution sent to him from the last General meeting. "I am very grateful for it," he wrote. The Bishop of Zanzibar asks that he may be spared any further invitations to preach or speak during his stay in England. His list of engagements is complete.

J. G. Hall.

Bishop Thanks the E. C. U.

MISSIONARY BULLETIN FOR APRIL

New York, Easter Day, April 12, 1914.

THE contributions to April 1st are as follows:

From Parishes	$300,901.66
Individuals	27,497.38
Sunday Schools	6,308.82
The Woman's Auxiliary	41,812.86
The Junior Auxiliary	2,744.24
	$379,264.96

We deeply regret to say this is a decrease of $73,299.24 from last year. The late coming of Easter has much to do with this poor showing, and we truly believe that our May report will be infinitely more satisfactory. Much of the Sunday school Lenten offering will then have been gathered, and we know that the reverend clergy, during these past few weeks, have been most zealous for this purpose.

We refuse to mar this Holy Eastertide by one depressing thought or word concerning the financial situation, for we feel an exaltation on this day on which we commemorate our Blessed Lord's rising from the dead. Jesus Christ does walk with us to-day as truly as He did with the men of Emmaus, after His Resurrection; and if we constrain Him and say to Him, as did they, "Abide with us," He tarries. Nowadays the sun never sets on His visible Church, for the ends of the earth are gathered into His hands, and the peoples of the world know as never before that He is the King of Kings and Lord of Lords.

Allegiance to Him brings service to our fellow-men, and that is why we know the work is so blessed. We see, because of Him, hard lines made smooth, bowed shoulders eased of their burdens, troubled hearts rejoicing in the truth, and crooked paths made straight. May not every believer constrain Him and say, "Abide with us"? He will tarry.

Very truly yours,

George Gordon King, *Treasurer.*

TRINITY PARISH DECLINES LARGE BEQUEST

Money of New York Churchman Will Now Assist Various Organizations

NEW EPISCOPAL RESIDENCE READY FOR OCCUPANCY

New Athletic Field for Trinity School

OTHER NEW YORK NEWS

New York Office of The Living Church
37 East 28th St.
New York, April 20, 1914

TRINITY PARISH has declined to accept a bequest of $150,000 to establish a "bread line" to perpetuate the name of Henry M. Gescheidt, an attorney, who died at his home in Flatbush on January 12th. He willed one-half of his estate to Trinity Corporation on condition that the fund be invested, and the income used to maintain free distribution of bread to the poor and needy of the city under the name of the "Gescheidt Bread Line." Every loaf of bread was to bear his name in raised letters. The fund will now go to several hospitals and to the Five Points House of Industry unless relatives start a contest.

The rector and vestry of Trinity Church, who have had the bequest under consideration for several weeks, have announced that they refused the gift because they believed the money would do more good if it was given to the institutions named in the will in case Trinity declined the bequest. This statement was given to the public on behalf of the church authorities:

"The rector and vestry of Trinity Church appreciate the confidence on the part of the public which a bequest of this character expresses, but after careful consideration they have decided that, in this particular case, the community will be more truly benefited, and the purpose of the donor more truly carried out, if the gift is declined, thereby permitting the legacy to revert to various institutions."

The Rev. Dr. William T. Manning, the rector, and members of the vestry were anxious to have it understood that their decision in this case was not to be regarded as an indication of a fixed policy. It is said that the action of Dr. Manning and the vestry was influenced in a certain degree by the views of charitable workers. Without exception these persons agreed that the gift would be of more benefit to the city as a whole if it reverted to the institutions named in the will.

Long before his death, Mr. Gescheidt, who was a communicant of Trinity parish until he moved to Brooklyn, had confided to friends that the only immortality of which the individual could be sure consisted in the perpetuation of his name through a bequest to posterity. In some such way only, he said, could one reasonably expect to be remembered, and he decided that a "bread line" would be a practical memorial.

New Episcopal Residence

The new Episcopal residence on Cathedral Heights is nearly completed, and Bishop Greer and family will occupy it at an early date. Announcement is made that on and after Thursday, April 30th, Bishop Greer and Bishop Burch will keep office hours in the new Synod Hall on Thursday and Friday morning in each week. The two Bishops will continue office hours at the Diocesan House, 416 Lafayette street, on each Wednesday morning.

Death of Rev. F. F. Flewelling

After an illness of two weeks the Rev. Frederick Fairweather Flewelling, rector of St. John's Church, Barrytown, N. Y., died at St. Luke's Hospital, New York City, on Easter Monday. The funeral was held on the following Friday in his parish church, Bishop Burch and Archdeacon Pott officiating. Mr. Flewelling was ordered deacon by the Bishop of Selkirk, and was ordained priest by Bishop Lawrence in 1901. A portion of his ministry (1903-1904), was spent at San Juan, Porto Rico. He became rector of St. Timothy's Church, McKee's Rocks, Pa., in 1904. In 1912, he was transferred from the diocese of Pittsburgh, and became rector of Barrytown, N. Y.

A Service for Serbs

The newly organized Congregation of the Serb people in New York City met in the chapel of the Good Shepherd, General Theological Seminary, on Easter Day, through the courtesy of Dean Robbins. The Very Rev. Sebastian Dabovitch officiated. In their liturgical year the day was Palm Sunday, and Easter fell on April 19th. About fifty members attended the service. This is the only congregation of the sort in New York City.

Prizes Won at G. T. S.

The executive committee of the associate alumni of the General Theological Seminary met on Saturday in Easter week, and transacted much routine and special business. On recommendation of the board of examiners for the McVickar prizes the committee awarded the prize in Greek to Mr. Edward Henry Eckel, Jr., of the diocese of West Missouri, and the prize in Ecclesiastical History to Mr. Raymond Wright Masters of the diocese of Long Island. Suitable recognition of the scholarly and painstaking services of the late Rev. James Frederic Olmsted, for a number of years a member of the board of examiners, was adopted by rising vote. Tentative arrangements were made for the annual meeting and reunion of the associate alumni, to be held at the Seminary on Tuesday in Commencement week, May 26th.

Gift to Trinity School

The thirteenth annual dinner of the alumni of Trinity School was held at the Hotel Martinique on Tuesday, April 14th, Bishop Greer being the guest of honor. It was announced at this time that Mrs. E. H. Harriman had given an athletic field to the school. Such an acquisition had been in the mind of her husband. The plot of ground measures three acres, and is situated at 222nd street and Boston Post Road. It is valued at more than $200,000. Speeches were made by Bishop Greer, Major Duncan B. Harrison, and Job E. Hedges. The association presented the Bishop with a photograph of ex-President Taft, tastefully mounted in a silver frame.

Trinity Parish Year Book

A copy of the new year book and register of the parish of Trinity Church in the city of New York reached this office too late for an adequate review this week. It is a volume of 503 pages, and is profusely illustrated. Particularly interesting are the photographs of historic Church plate in the possession of Trinity Church, some pieces being over two hundred years old.

Presentation of S. S. Offerings

The service at which the children's Easter offerings are presented will be held at the Cathedral on Saturday, May 9th, at 2 o'clock. The Bishop will preside, will award the banners to the school having the largest offering, and will make an address. Another address will be given by the Rev. E. A. Sibley, missionary in the Philippine Islands. The choir will consist of the massed little girl choirs of the diocese, carrying their respective banners. This is the annual service under the auspices of the Junior Clergy Missionary Association, and the arrangements are in the hands of its president, the Rev. C. B. Ackley, whose address is 209 East 42nd street.

The Actors' Church Alliance

The New York chapter of the Actors' Church Alliance is doing active work. At a special service at the Church of the Ascension last Sunday evening, there was a sermon by the Rev. Walter E. Bentley, secretary, on "The Church's Duty to the Theatre." The great Shakespeare service will be held at the Cathedral of St. John the Divine on Sunday, April 26th, at 4 o'clock. The preacher will be the Rev. Percy Stickney Grant, on the subject "Shakespeare's Religion."

Cathedral League Will Meet

The annual meeting of the Cathedral League will be held Saturday, April 25th, at the New Synod Hall, Cathedral Close. The meeting, which will begin at 3:30 P.M., will be presided over by Bishop Greer, and addresses are expected from the Dean of the Cathedral, the Rev. Dr. W. M. Grosvenor, George Zabriskie, and Dr. Ralph Adams Cram, consulting architect.

The Rev. George Monroe Royce, priest at New Windsor, N. Y., was married on April 16th at St. James' Church to Mrs. David Thomson.

FOR NOTHING is grievous or burdensome to him who loves. They are not grievous, because love makes them light; they are not grievous, because Christ gives strength to bear them. Wings are no weight to the bird, which they lift up in the air until it is lost in the sky above us, and we see it no more, and hear only its note of thanks. God's commands are no weight to the soul which, through His Spirit, He upbears to himself; nay, rather, the soul, through them, the more soars aloft and loses itself in the love of God. "The commandments of God are not grievous," because we have a power implanted in us mightier than all which would dispute the sway of God's commandments and God's love, a power which would lift us above all hindrances, carry us over all temptations, impel our listlessness, sweep with it whatever opposes it, sweep with it even the dulness or sluggishness of our own wills—the almighty power of the grace of God.—*Edward B. Pusey.*

OUR DIVINE SHEPHERD followed after His lost sheep for three and thirty years, in a way so painful and so thorny that He spilt His heart's blood and left His life there. The poor sheep now follows Him through obedience to His commands, or through a desire (though at times but faint) to obey Him, calling upon Him and beseeching Him earnestly for help; is it possible that He should now refuse to turn upon it His life-giving look? Will He not give ear to it, and lay it upon His divine shoulders, rejoicing over it with all His friends and with the angels of heaven? For if our Lord ceased not to search most diligently and lovingly for the blind and deaf sinner, the lost drachma of the Gospel, till He found it, how is it possible that He should abandon him who, as a lost sheep, cries and calls upon his Shepherd?—*Lorenzo Scupoli.*

PHILADELPHIA BIBLE CLASSES HOLD ANNUAL SERVICES

Drexel-Biddle Idea Spreading in Every Direction

OTHER CHURCH NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, April 20, 1914

FOR many years the Drexel-Biddle Bible class idea has been taking hold of the people of all Christian names. From the original class in Holy Trinity Church have grown up classes in all parts of the world. Philadelphia has kept pace with the work and has large classes in her Sunday schools. The religious teaching is combined with the social effort to a large extent in all these classes. During the summer months a home in the suburbs is maintained for all the members, where games and amusements of all kinds are provided. Frequent visits of the classes upon one another is encouraged, and thereby a strong social bond is formed. The classes in this city will have their third annual services this week in Holy Trinity Church. Bishops Rhinelander, Garland, and Darlington are expected to be present. From the Presbyterians, the Rev. Dr. Robert Hunter will attend. Mr. Biddle, the founder, and the Rev. Dr. Floyd W. Tomkins, the international chaplain, will be the speakers. On Sunday, Mr. Robert McKenty, warden of the eastern state penitentiary, made the address at the meeting of the Holy Trinity parish class. Other speakers will address meetings in other parts of the city, and some outside.

Memorial to Rev. R. H. Newton

The children of the late Rev. Richard Heber Newton, D.D., at one time rector of Old St. Paul's Church, presented that parish with a solid silver communion set, a replica of that in old North Church, Boston, known as the Paul Revere set. The occasion was the fiftieth wedding anniversary of Dr. Newton. The set consisted of a chalice, flagon, and an old fashioned paten, and were made by Tiffany. On the chalice was inscribed "To Commemorate the Administration and Loving Association in St. Paul's Church in Philadelphia of Richard Heber Newton, and Mary Elizabeth Lewis, his Wife; given by Their Children on the Fiftieth Anniversary of Their Wedding, April 14, 1914." On April 14th the set was blessed, and used at an early celebration in old St. Paul's. The celebrant was the Rev. H. Cresson McHenry.

North Philadelphia Convocation

At the meeting of the North Philadelphia convocation held in the Church House on Tuesday, April 21st, the Rev. Dr. Grammer made the report of the committee on the proposed missionary canon, known as Canon 8, of this diocese. At the suggestion of the committee the report was referred to the Board of Missions before being presented to the convention. The convocation voted unanimously against the canon. The purpose of this canon is to reduce the number of convocations in this diocese, and to place North and South Philadelphia under the direction of the superintendent of the city missions.

Visit to Hear Mr. Sunday

The *North American*, a local newspaper, invited all the active ministers of the city to become its guests in Scranton, Tuesday to Thursday of last week, to observe the methods of the Rev. William Sunday, who is conducting a series of revivals in that city. About two hundred ministers accepted the invitation; seven being clergymen of the Church. We have heard nothing of the views of our own men. The men of other bodies have returned with varying degrees of enthusiasm. At a meeting of the visitors in Scranton an effort was made to have Mr. Sunday come to this city to conduct a similar revival here. Many of the men from the Lutheran Church did not agree with the expressed wish to have Mr. Sunday come here. Last Sunday, at their usual services, the visitors told their congregations of their impressions.

MISSIONARY EXECUTIVE COMMITTEE

THE Missionary Executive Committee found an anxious situation at its April meeting, held on April 14th. The treasurer's report showed a continued decrease in the general offerings as compared with the same date last year. This unfavorable difference now amounts to $62,000. It is only just, however, to say that this is in part due to the fact that Easter falls considerably later this year, and large missionary offerings are made on or near Easter Day. When due allowance is made for this fact, however, the difference still remains at about $39,000. This decline in offerings is observable in all the Provinces with the exception of the Province of the Southwest, where there is a slight increase. It is evident that there must be very considerable and unanimous enlargement of missionary giving in order to avoid a serious situation. The treasurer also reported the receipt, during the month, of legacies to the amount of about $10,000.

Following the treasurer's report there was much serious discussion on the financial situation, and an earnest disposition was shown to exercise all possible economy both in central expenses and the making of new appropriations.

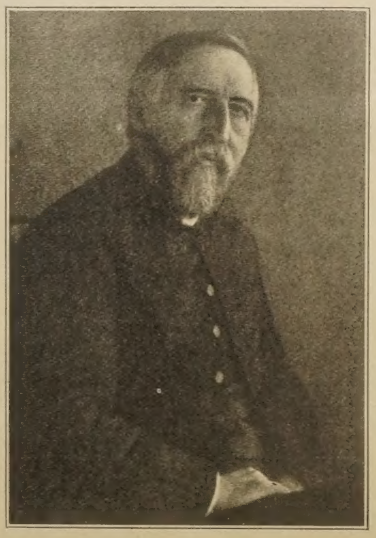
The routine business was then taken up. The Executive Committee received with regret the resignations of two members of the Chinese staff, Dr. V. R. Stover, who had but recently gone to Anking, and the Rev. Dr. E. L. Woodward, also of Anking. Failure of health in both these cases made acceptance of the resignations imperative.

The following appointments were made: Dr. Edwin R. F. Murphy and Miss Alice Wright to Alaska; Miss Virginia E. Haist and Sisters Helen Veronica and Edith Constance of the Sisterhood of the Transfiguration, to Anking; Miss Flora Walker to Hankow; Miss Virginia T. Singleton to Kyoto, and Mr. Sterling J. Talbot to Shanghai, to take the place of the Rev. T. K. Nelson, resigned. Appointments were also made at various points in the domestic field.

Other matters of importance were discussed by the committee but decision upon them was deferred until the next meeting. The committee then took up the question of appropriations for the next fiscal year. After general consideration of the matter they decided not to act in detail until the estimates of all the domestic and foreign Bishops were before them. The committee will meet for this purpose on Monday night, May 11th, and on the following day.

DEATH OF BISHOP PENICK

THE Rt. Rev. Charles Clifton Penick, D.D., formerly Bishop of the missionary district of Cape Palmas, West Africa, died April 13th, after a short illness, at a hospital in Baltimore, Md. Bishop Penick was born near Danville, Va., December 9, 1843. He received his early education in the public schools near his home. At the beginning of the Civil War he entered the Confederate army, and served throughout the war. At the close of the war he entered the Virginia Theological Seminary at Alexandria, and graduated in the class of 1869. He was ordained deacon in June of that year, and priest the following year, by Bishop Johns. He served in Bristol, Va., and at Mount Savage, Md., going from the latter place to Baltimore as rector of the Church of the Messiah, and remaining there until his consecration, on February 13, 1877, as third Bishop of Cape Palmas and parts adjacent in Africa. After several years of faithful work in Africa his health became undermined by the severe climate, and he was compelled to resign his jurisdiction in 1883. He recovered his health sufficiently to be able to undertake pastoral work, and served for ten years in Louisville, Ky., where he did a splendid work in the upbuilding of St. Andrew's parish. He was afterward rector of St. Mark's, Richmond, Va., then of Christ Church, Fairmont, W. Va. He acted also for a while as agent of the General Board of Missions in behalf of the colored work. His last charge was at Frankfort, Ky. He is survived by a daughter, his wife having died about a year ago.



THE LATE BISHOP PENICK

The funeral services were held on April 14th at the Church of the Messiah, Baltimore, of which he was formerly rector, Bishop Murray officiating, assisted by the Rev. Dr. William M. Dame, a classmate at the seminary, and the Rev. Dr. W. H. H. Powers. The Rev. Peregrine Wroth, rector of the parish, who came to the church as Bishop Penick's assistant nearly forty years ago, was too ill to be present. The body was taken to South Boston, Halifax county, Va., for burial.

GOOD FRIDAY AND EASTER IN CHICAGO

Women's Politics Curtail Attendance at Lenten Afternoon Services

LARGE EASTER COMMUNIONS AND OFFERINGS

House of Social Service Opened in Stock Yards District

OTHER HAPPENINGS OF EASTER WEEK

The Living Church News Bureau
Chicago, April 20, 1914

HOLY Week and Easter Day were marked by beautiful weather in Chicago, thus being in sharp contrast with conditions during a good deal of Lent. The noon-day attendance at the Majestic theater on Good Friday, when Bishop Anderson took the final service of this Lenten series, was record-breaking, and consisted largely of men. The spacious theater was filled, way up to the second balcony, before the service opened, and there were possibly two hundred persons unable to gain admittance after 12:10 P.M. The Bishop at this service concluded his noon-day Lenten messages on Religion and the Home, and the impression left by his forcible addresses will be far-reaching. The total attendance at noon-day this year has exceeded last year's record, and at times has been very large.

The general reports from parishes indicate a larger Good Friday observance than usual, and in instance after instance, the best Easter Day congregations on record. It has been a wide-spread experience, during Lent, however, that the afternoon daily congregations have not been up to the average. The possible explanation is that these congregations are composed largely of women, and that the women in Chicago have been deeply concerned throughout all this Lent about their new political duties as voters. The "Little Ballot" at the election which took place on Tuesday in Holy Week, was about four feet long, being one of the longest and most involved that Chicago voters have wrestled with for some time. It involved votes on several intricate bond-issues and other important propositions. There were political meetings held for women almost every afternoon in all parts of the city for several weeks previous to the election, and they were largely attended by the women who were anxious for careful instructions as to these knotty problems of public policy. One result was the most careful and able handling of the "Little Ballot" propositions ever registered at a Chicago election, defeating several very objectionable measures, and another result was the smallest Lenten afternoon Church attendance, in many cases, for some years past.

All of these distractions and duties, however, were sidetracked when Good Friday came, and the result was a very fine climax, devotionally, to the Lenten season.

We have reports as follows, of Easter Communicants and offerings, in and around Chicago: St. Peter's, Chicago, about 1,000 and $3,500; Christ Church, Woodlawn, 730 and $2,000; Grace, Oak Park, 569 and $5,353; St. Luke's, Evanston, 537 and $4,470; St. Bartholomew's, 536 and $2,000; Redeemer, Chicago, 529 and $4,374; St. Paul's, Kenwood, 461 and $2,200; the Epiphany, 445 and about $3,000; St. Simon's, 442 and $1,000; St. James', 421 and $3,700; St. Thomas' (colored), 410 and $750; St. Martin's, 392 and $800; Atonement, 360 and $2,000; Christ Church, Joliet, 300 and $900; Emmanuel, La Grange, 300 and $2,500; Trinity, Chicago, 300 and $3,350; St. Mark's, Chicago, 293 communicants; St. Barnabas', Chicago, 256 and $425; All Saints', Ravenswood, 250 and $400; St. Paul's, Rogers Park, 245 and $1,869; St. Paul's, Kankakee, 242 and $2,110; St. Chrysostom's, 224 and $2,700; St. Augustine's, Wilmette, 220 and $760; St. Andrew's, Chicago, 235 and $800; Calvary, Chicago, 204 and $460; Christ Church, Waukegan, 185 and $2,700; Grace, Hinsdale, 166 and $4,160; St. Edmund's, Chicago, 160 and $350; Christ, Streator, an offering of $1,100; St. Matthew's, Evanston, 65 per cent. of communicants received at early hours.

Among the numerous Easter gifts received were a new Paschal Candlestick and a large copper cross electrically lighted, for the front of the church, at Christ Church; new Eucharistic Vestments, and a completely rebuilt and improved chancel at St. Chrysostom's; new Sanctuary lamp and processional cross at Calvary; memorial chalice and paten, and the church recarpeted, redecorated, and relighted, at St. Edmund's. At Christ Church, Streator, the new vested choir of men and boys made their first appearance, and a handsome brass eagle lectern, in memory of the late Mrs. C. D. Patterson, the gift of her daughters, was blessed at the mid-day celebration. The number of Easter communicants was the largest in the history of the parish. This was also true of St. Simon's, Christ Church, Joliet; Grace, Hinsdale, and the Redeemer, Chicago. As the result of the above Easter offerings, Grace Church, Hinsdale, will be consecrated as soon as the pledges included in its offering are paid, and the Church of the Redeemer, Chicago, will be consecrated at 11 A.M. on Whitsunday.

The music sung in many Chicago churches is usually of a high order, for there are large numbers of excellent choirs in the diocese. Almost everywhere the mid-day Easter services were the choral Celebrations of the Holy Eucharist, and the settings were mostly the old favorites, namely, by Moir in D; Gounod's *Messe Solonnelle*, Eyre in E flat; Tours in C; Miller in B flat; Stainer in F; Steane in D; and West in E flat. Most of these have been sung many times in Chicfiago, the exceptions being Steane's in D, and John E. West's in E flat. This last-named Mass was sung for the first time in Chicago on Easter Day, and was imported from the repertoire of the Cathedral in New York City. It is an unusually fine setting, with a most beautiful *Kyrie, Benedictus,* and *Agnus,* a triumphant *Credo,* and a *Sanctus* filled with the spirit of reverential awe. It is unusually difficult, also, with a superb part for the organ throughout. Likewise Bruce Steane's Mass in D was sung for the first time in Chicago this Easter. It is a noble setting, dignified and sonorous.

The anthems sung included Handel's "The Hallelujah"; Tours' "God Hath Appointed a Day"; Caesar Franck's "The 150th Psalm"; "Worthy is the Lamb" from the *Messiah;* Horatio Parker's "Light's Glittering Morn" and "O Lord, I Will Exalt Thee"; Stainer's "Awake Thou that Sleepest"; West's "Now is Christ Risen"; Schilling's "Christ our Passover"; Buck's "As It Began to Dawn"; Hollin's "Break Forth into Joy," and Stanford's "Rise Again." Commanderies of Knights Templar attended afternoon services at St. James', Epiphany, St. Alban's, and the Redeemer, Chicago, and Christ Church, Waukegan. The "Elks" attended a special service at Christ Church, Joliet.

The total Good Friday attendance was usually large, numbering 976 at Grace Church, Oak Park; about 800 at Christ Church, Chicago; 674 at St. Paul's, Kenwood, about 650 at the Redeemer, Chicago; 600 at St. Bartholomew's; 550 at St. Luke's, Evanston; 500 at St. Martin's; 475 at the Atonement; 460 at St. Paul's, Kankakee; 450 at the Epiphany, Chicago; and some 400 at the Three Hours' service alone at St. James', Chicago. Fewer parishes then heretofore used Good Friday evening for Passion cantatas, and more than usual used this sacred evening for the much more devotional purpose of special services preparatory to the Easter Communion. Passion cantatas however were sung on other evenings in Holy Week by large numbers of our choirs.

The total attendance at Easter services was probably the largest in the history of the diocese.

"House of Social Service"

On the evening of Tuesday in Easter Week there was formally opened at the corner of W. 47th street and Emerald avenue, in the Stock Yards district, the new "House of Social Service," of which so much has been lately said in the *Survey,* and which has also been mentioned in these Chicago letters, chiefly because of the prominence of Churchmen and Churchwomen in connection with its inception and completion. The building cost over $40,000, and is the first of its kind on either side of the Atlantic. It houses under one roof the offices of most of the charitable organizations at work in the Stock Yards district, including the United Charities, the Lying-in-Hospital corps, the Visiting Nurses, the Dental Dispensary, the Tuberculosis League, and some others, thus affording a basis of coöperation hitherto almost impossible. Mr. S. T. Mather presided, and others belonging to the Church were among the speakers. Dean Sumner, the Rev. W. S. Pond, the Rev. Dr. Herman Page (who made an address), and the Rev. Dr. John Henry Hopkins (who offered a prayer of blessing at the close of the programme), were present. Other addresses were by Judge Julian Mack, Miss Mary McDowell, Dr. Favill, Mrs. Kellogg Fairbank, Mr. Lord, Mr. O'Connor, and others. The building was crowded throughout the entire evening by scores of citizens of Chicago who are interested in various branches of Social Service.

Dr. Hopkins on Christian Science

On Tuesday afternoon in Easter Week, a large number of the Daughters of the King attended the monthly meeting of the Local Assembly, at the Church Club rooms, Miss Constance Prescott, diocesan president, in the chair. The address of the afternoon was by the Rev. Dr. Hopkins, his theme being "Christian Science, so-called; Its Origin, Its Heresies; How to Combat Its Influence, and How to Surpass Its Achievements."

Meeting of B. S. A. Leaders

On Tuesday in Easter Week a well-attended evening meeting of Brotherhood of St. Andrew leaders was held in the Church Club rooms. Mr. Franklin Spencer, Mr. Courtenay Barber, Mr. James L. Houghteling, and Mr. F. C. Shoemaker (the chairman), made addresses, as did also the Rev. Leslie F. Potter (chaplain of the Chicago Local Assembly), Mr. William J. Tonks, Mr. Joseph Coyte, and Mr. W. B. Larson of Elgin. The Rev. M. C. Argus of Chicago Heights was also present.

This well-attended meeting was preceded by a supper. Twenty-five parishes were represented by one or more delegates.

HONEST SIGHING is faith breathing and whispering in the ear; the life is not out of faith, where there is sighing, looking up with the eyes, and breathing toward God.—*Samuel Rutherford.*

Bethany

By the Rev. Dr. H. H. SPEER

THERE is no place so much connected with the domestic life of our Lord here on earth, as the little village of Bethany on the eastern slope of the Mount of Olives. Some interpret the name Bethany as meaning "House of Palms." Screened from Jerusalem by the hill, it receives the warm southerly breeze, which might quite well make it possible for palm trees to grow here, although to-day not a single one is to be seen.

It was in this place, so much favored by nature, that the dearest friends of Jesus lived. Near Jerusalem, yet separated from the din of a great city, they could live here a life of contemplation, as they watched the daily renewed wonders of the marvellous country which stretches eastward from Bethany to the Jordan and the Hills of Moab; those sunrises which so well announce the greatness of their Maker, and those soft reflected lights of the sunset on the Mountains of Moab which so loudly proclaim His tenderness.

THE TOMB OF LAZARUS

In these surroundings lived Mary and Martha, whom Jesus loved, and their brother Lazarus. It was to their quiet home, with its restfulness for body and mind, that the great Teacher came seeking shelter after a day full of weariness and disappointment in the Temple. He went perhaps from the Temple through the Golden Gate, which you can see from the road that leads to Bethany across the Kedron Valley, then over to the Mount of Olives through the village of Bethphage (Matt. 21, etc.), and in a few minutes more He would be in His quiet retreat, with the people He loved and who were His friends.

We are in doubt about so many places in the life of our Lord here on earth, that it is a great satisfaction to every Christian to be able to say that this was really the village to which our Lord withdrew just before the last great struggle against a blinded and perverse people. The Moslems, as well as the native Christians, call Bethany El-Azariye (the word El is the Arabic article and represents the L of Lazarus). This is a corruption of Lazariye which means "the Place of Lazarus." The early Christians no longer called Bethany by its Bible name, but Sylvia, one of the earliest pilgrims of whom we have a written record, says that it was called Lazarium.

The Moslem tradition in connection with this place is interesting. They have confused the name Lazarus (El-Azariye) with that of Ezra, and say that when the Jews returned from the Babylonian Captivity they had forgotten the Law and God raised up Ezra, though he had been dead one hundred years, to reveal to them the Law again. The story is told in the Kur'an (Sur: 2. 261) as follows:

"There was a man (according to the Arabic commentators it was Ezra) who, when looking upon Jerusalem "desolate and turned over on its roofs, said: 'How will God revive this after its death?' And God made him die for a hundred years, then He raised him and said, 'How long hast thou tarried?' Said he, 'I have tarried a day, or some part of a day.' He said, 'Nay, thou hast tarried a hundred years; look at thy food and drink, they are not spoiled, and look at thy ass; for we will make thee a sign to men. And look at the bones how we scatter them and clothe them with flesh.' And when it was made manifest unto him, he said, 'I know that God is mighty over all'"

BETHANY

(Palmer's translation). The Arabs of Jerusalem, however, identify Ezra with Lazarus, and say that Jesus in the Power of God raised up Lazarus, not after four days but after a hundred years. When the Moslems go to the tomb of Lazarus they recite two sections from their book: Surah 9, verse 30, and Surah 2, verse 261; and the Latin Christians on Lazarus day, December 17th, and on the day of Mary Magdalene, read a Mass there.

The Christian tradition for this tomb goes back to the fourth century, and the woman-pilgrim Sylvia describes a procession to the Lazarus where a Mass was celebrated. This spot, sanctified by our Lord's miracle, became the fitting place for a church, and we find that already in early Byzantine times a magnificent church rose over the tomb. The church, which has long disappeared, seems to have undergone many changes, for according to the pilgrims of the seventh to the ninth centuries, the church and tomb were connected; while the Russian Abbot Daniel, who visited Palestine in 1106-1108, states that the tomb was about 25 yards distant from the church. In the thirteenth century tomb and church were united again.

The west end of the tomb adjoins a mosque. It is accessible to all. A narrow staircase of 22 steps, much worn, leads to the ante-room. In the southeast corner is a table-like structure which serves as an altar when Mass is celebrated there. The arched roof and thick walls prove that we are here in a former chapel or crypt of a church. From here one enters through a small, rock-hewn passage to the simple rock-hewn tomb.

Bethany is to-day entirely in the hands of the Moslems, except for the little property held by a few religious bodies; but it is nevertheless, like so many of the Holy places, a kind of junction where Christianity and Islam meet, where Islam, as so often, pays tribute unconsciously to Him whom it acknowledges as the *word* of God, but not as His eternal Son.

"SUFFER LITTLE CHILDREN TO COME UNTO ME"

By Caroline F. Little

IT is time that the Church waked up to the fact that her children are not attending her services. Sunday schools are a dismal failure if they be made a substitute for the services. The only object in having a school in the morning is that the children can be induced to attend the late service, and form the habit of regular attendance on Sunday morning.

The fault seems to lie mainly with the parents, for if a child declines to remain to the service, the excuses are usually of this nature: "My father is going to take me off for the day"; "My mother is going to take me to my grandmother's this morning"; or "My mother says if I go to Sunday school I cannot stay to church, for I must help her get dinner, and I must mind the baby."

The present day conditions are appalling, for the children of to-day are the dependence of the Church for the future. A Church without children can have no future. They must be taught to worship, but the Sunday schools will never teach them how. The only way that they can learn is by doing it themselves. We realize their restlessness, and the fact that the regular services are long. So are the hours in the public schools. We know that the sermons are beyond their comprehension, but their spiritual life must be maintained at all costs.

In some parishes where the interest in the welfare of the children is considered of paramount importance, there are the Children's Eucharists, on Saturday and Sunday, or on one of these days. At these services the beautiful Eucharistic hymns that they understand are sung, and a very short address, especially prepared for them, is given, and they are taught how to worship. In a parish with which I was once connected, a class for fancy work was held immediately after the Saturday Eucharistic service, but no child could attend it if she had not been present that morning at the celebration. This rule was absolute, and the children soon learned to love their own service with great devotion. One little girl of eight years used to sing herself to sleep at night with the hymns she learned there on Saturday morning.

In another parish I noticed a poor, little child, small indeed for the eight years that she could boast. She always impressed me as being restless, and as not understanding and not caring for the service. I was not attracted to her. One day she sat with me, and as we were singing one of the hymns, I heard a sweet, little voice, low, but correct. Looking down at the shabby mite, kneeling by my side, I saw her holding the hymn card in her hand, and with a small, grubby finger pointing to each word as she sang. I was amazed and rebuked, as the childish voice came out softly in one hymn after another, and finally I heard her sing the Amens, clear and sweet, in her baby tones. Truly, "of such is the Kingdom of Heaven."

The Lord's own service is the only one where the children of the Church can be taught to worship Him; when He comes to the Altar. If we believe in the Real Presence we cannot exclude the children from being present, unless we wish to be reproved as were the disciples, who forbade them to trouble the Master. Children take naturally to spiritual things, if they be taught properly and reverently, for they accept without question the facts which young people in their 'teens cavil at. The little ones believe these words that they sing:

"Angels are kneeling round,
For He is here!
They guard this holy ground,
For He is here.
And even children dare
A feeble part to bear,
And in their praise to share,
Jesus is here."

Unless they hear unwise grown people talking against this service they learn to love it, for their little hearts cannot but respond to the great love of the Master.

Last October the Children's Eucharist was started in a certain parish, with no sure prospect of its succeeding. On the Saturday after Christmas Day ninety-one people were present, and the children brought gifts to be laid in the manger, and to be sent to those who were poorer than themselves. Almost all of the Saturdays in those three months were stormy ones, yet the smallest number in attendance was eighteen, and upon one of the worst days there were twenty-five present.

If the Sunday schools keep our children from learning the true Faith, "once for all delivered to the saints," then they must be re-organized; for in them the scholars learn only about God, they do not come into His Real and Blessed Presence, as in that service which He has ordained.

AT DAYBREAK

"O nearer! clearer! Light!" The robin's call
Insistent rouses me from shadows gray,
And with a paean liquid, prodigal
Proclaims the day.

Unseen, I vision him, with head high-thrown
Where cherry boughs their candelabra spread,
And myriad, shining blossoms, heart-wide blown,
Rich perfume shed.

Beyond my room is rapture—in it, fear!
A moth, night-wanderer, drawn by lamplit glow
Which now is quenched, a frightened captive here
Flits to and fro.

Past open casements, in blind, helpless wrath
Now high, now low, he flutters, flutters by;
Until with one glad dart he finds the path
To open sky!

Lord of bewildered things, when rapturous light
From gloom shall call me through a narrow way,
Guide Thou my blind, uncertain course aright
To clearer day!

Theodora Bates Cogswell.

I HOPE it may be the happiest year of your life, as I think each succeeding year of everybody's life should be, if only everybody were wise enough to see things as they are: for it is certain that there really exists, laid up and ready to hand, for those who will just lay hands upon it, enough for every one and enough forever. I am quite sure that the central mistake of all lives that *are* mistaken is the not taking this simple unchangeable fact for granted, not seeing that it is so, and cannot but be so, and will remain so "though we believe not." I think I can trace every scrap of sorrow in my own life to this simple unbelief. How could I be anything but quite happy if I believed always that all the past is forgiven, and all the present furnished with power, and all the future bright with hope, because of the same abiding facts, which don't change with my mood, do not crumble, because I totter and stagger at the promise through unbelief, but stand firm and clear with their peaks of pearl cleaving the air of Eternity, and the bases of their hills rooted unfathomably in the Rock of God—*James Smetham.*

FRIENDS are angels, sent on errands full of love.—*Young.*

The Choir as a Mission Field

By KATE WOODWARD NOBLE

THERE is, in a large number of our churches, a home mission field that is too often sadly neglected. That home mission field is the choir. On Sundays, unless one is a very close and persistent observer, and acquainted with the average status of choir manners and morals, the body of singers appears to be fulfilling its functions in a very satisfactory way, and little thought, if any, is given by clergy or people as to how much their part of the service really means to each in a spiritual sense. But there is usually a crying need of special instruction and warning to choir members and he is truly a brave rector who recognizes and provides for this need.

The church choir singer has certain peculiar temptations, whether as a member of a chancel choir of men and boys, or of a mixed choir to which both men and women are admitted. The possession of a good voice, which is worth spending money upon for its development and training, inspires a desire to earn that money wherever the opportunity presents itself. For this reason, and because even membership in a chorus, for which there is little or no money remuneration, often means practice under a competent director and lays a good foundation for future study, a church choir often is made up of persons not naturally affiliated with the Church, and, *vice versa,* young people of the Church stray off into alien folds. In rare instances, persons of the latter class conscientiously attend an early celebration, but this means self-denial in foregoing the Sunday morning nap, or extra carfares, or a rush to get breakfast between services, or similar small hardships, and it is difficult to keep it up straight along.

Persons who sing in the Church without being attracted to it for any other reason, do not take pains to enter into the services in any particular spirit of devotion. They have learned, from childhood, to think of church going as a matter of getting rather than of giving, and if they do not like the minister, or the people, or something else, they stay away. The sacraments are not, to them, means of grace, but mere memorials or ceremonies, which may or may not appeal to them. They "think the Episcopal service is lovely"; they enjoy the Christmas evergreens and the Easter flowers, and the special music for those and other great feasts. But the deeper spiritual joy that underlies and glorifies these symbols is apt to be lacking. Their voices are not heard in Psalter and response, and they converse and laugh, perhaps taking care to do this in a way that shall not be sufficiently obvious to attract the attention of the clergy, but perfectly evident to the other members and demoralizing to the younger ones. It is largely due to thoughtlessness and a lack of training in reverence for the church building as the House of God, and this thoughtlessness and irreverence are often seen in those to whom the Church is their natural spiritual home.

There is, occasionally, an organist or choir director who has a true conception of the office of the singers in the Church and her services. He strives, on every possible occasion, to instill into the minds of the singers a sense of their high calling and their responsibility for the devout rendering of the musical portions of the service. A choir rehearsal, under him, is opened with a brief collect. Attention is occasionally called to the character of the words to be sung, and sufficient explanation given of the different parts of the service to insure an intelligent understanding of it. When a rehearsal, for any reason, must be held in the church itself, he impresses upon the singers the fact that it is the House of God, and that their demeanor must be in accord with its sacred character.

Such organists, unhappily, are not always to be found. Often the organist or choir director is young and the singers are his social mates, so that it is not an easy thing for him to assume, in any degree, the position of spiritual director. Here is where the duty of the rector to the choir comes in. He may not be able to criticise the musical prowess of the singers, but he may and should watch their behavior and insist on reverence for the church and all its appointments, as well as on a participation in the spoken, as well as the sung, portions of the ritual. If his wishes or mandates are disregarded, he should take opportunity to talk with offenders privately and kindly, pointing out to them the sacredness of the work in which they are engaged, and asking their conformity to the service. If they still refuse to practise due reverence, they should not be retained as members of the choir, no matter how great their ability in a musical sense.

Where there are singers not of Church affiliations, care should be taken to explain the service to them, the way in which the sacraments are regarded, and anything approaching to irreverence, either during the service or at rehearsals, promptly discouraged. It means much to such young people to learn reverence, and they respond much more readily to such teaching than many realize. Cases are not by any means infrequent where by the influence of an earnest rector, who conducts his service reverently and is a real friend to each choir member, the singers present themselves for Baptism or Confirmation, and become faithful and useful Church members; this without any direct attempt at proselytizing, but by having demonstrated what the Church and her services mean to one who truly understands and loves them.

A soloist may preach as effective a sermon as the rector himself, if he enters into the spirit of the words he is singing, and expresses in them his own conviction and faith. But an elaborate performance with its only apparent object to "show off" really does more harm than good; and the same thing is true of organ recitals. On one occasion a choir was practising Stainer's cantata, "The Crucifixion" for a Lenten service. At the rehearsals, the light and careless way in which the most sacred words were bandied about by thoughtless singers was "pain and grief" to the more devout choir members. The organist was, happily, a Churchman, and realizing the danger of the irreverence, asked an aged clergyman, a man of great spirituality and culture (now deceased) to come in and give to the choir, at its last rehearsal, a brief talk. The clergyman did not know just what had led the organist to make the request, but willingly acceded.

No one who heard that talk will ever forget the gentle dignity of the clergyman as he stood before the choir, the light falling on his silver hair, and talked of the great theme the words described, especially of the Seven Last Words, "words almost too sacred to be taken upon merely human lips," and the reverent way in which they should be sung. This talk had the desired effect. The thoughtless were subdued, and the worst offenders quieted, so that "The Crucifixion" was sung at the service with genuine reverence and deep religious feeling. The soloists were, fortunately, those who did appreciate the character of the words as well as the beauty of the music, and one of them, at least, never forgot the lesson.

The canticles, the hymns, and other portions of the ritual of the Church which are set to music are so beautiful, so full of spiritual meaning, that they are of great value if intelligently and reverently rendered, both to those who sing and to those who listen. The organist and the singers have a great responsibility for their part in the service, and the impressing upon them a sense of this responsibility would tend greatly toward the spiritual uplift of choir and congregation.

An old choir singer, not of our communion, once said: "I do not believe choir singing should be made so much a mercenary matter. In every church there are young people with promising voices who wish to earn money for their training. Let the church pay an organist who is a really good instructor, a sufficiently large salary to command his services altogether, or so far as may be necessary; then let the best voices be selected, and let training be given in lieu of salary for Sunday and other services. This will give the singers a feeling of obligation toward their own church and keep them where they naturally belong during the years when they are most impressible." It was good advice, and if followed, would do much to check the drift away from the Church through singing for salaries elsewhere.

Whatever the particular call is, the particular sacrifice God asks you to make, the particular cross He wishes you to embrace, whatever the particular path He wants you to tread, will you rise up, and say in your heart, "Yes, Lord, I accept it; I submit, I yield, I pledge myself to walk in that path, and to follow that Voice, and to trust Thee with the consequences"? Oh! but you say, "I don't know what He will want next." No, we none of us know that, but we know we shall be safe in His hands.—*Catherine Booth.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

TRAINING IN CITIZENSHIP

AT a recent conference on training in citizenship held in Philadelphia, the following statement of ideals was made:

1. The chief duty of the school is to train good citizens.

2. Good citizens are those who are interested in the welfare of the community and are intelligently active in helping to promote it.

3. Government, therefore, should be presented as an instrument of public service administered by officers who carry out the wishes of the people.

4. Good citizenship is constructive, not destructive; therefore history teaching should emphasize the victories of industry and science rather than those of war; the growth of harmony and coöperation among nations rather than the record of their enmities.

5. Good citizens are active citizens; therefore the child should be taught how to help in civic affairs, either as an individual or as a member of a group, and given practice in helping.

6. Good citizenship begins at home. Instruction in the civic activities immediately about him should come first.

Then three conceptions of citizenship were described:

Local Citizenship: The active participation, both of child and adult, in work for civic reform, from clean streets to honest and efficient administration.

National Citizenship: A broad and generous interest in great national policies unlimited by sectional lines. An intelligent appreciation of the achievements of our country in industry, science, and social reform rather than in war.

World Citizenship: A reverence for the brotherhood of man, and a study of the agencies making for international friendship and coöperation in great social and moral causes, in contrast to war and antagonism. An understanding of the social and economic forces which tend to unite mankind in the solution of world problems.

THE CHURCH AND THE COMMUNITY

Gaylord S. White, the head worker of the Union Settlement in New York, has been giving a course of lectures on "The Church and the Community" at the New York School of Philanthropy. In one lecture he discussed the subject of "The Church and the Social Worker." The outline is most suggestive, and for that reason is herewith reproduced:

A. The social worker should stand in close relation with the Church because—
   (a) The Church is a great potential force for social improvement.
   (b) The Church is now undergoing a process of socialization.
   (c) The social worker is in a peculiar position to render aid in the socialization of the Church.
   (d) The social worker needs the inspiration which the Church should give, both for himself and for the individual whom he is trying to help.

B. The need of mutual understanding.

If the social worker is to take advantage of the service the respective churches of the community can render, he must know something about them; their history, traditions, their policy, what they stand for. This will help him to avoid blunders and to know what sort of aid to expect. Mutual understanding between the Church and the social worker will promote harmony and efficiency.

A BISHOP'S CIVIC ACTIVITIES

Some idea of a Bishop's activities may be gathered from the following statement concerning the Bishop of one of the newer dioceses. The Bishop in question is a director of the Associated Charities, boys' club, and tuberculosis sanitorium, a county visitor for charitable institutions for children and one of the committee on the juvenile court and house of detention, a member of the board of trade, chamber of commerce, and business men's exchange. In addition to this, he has taken an active part in the parents and teachers' association and the neighborhood improvement clubs.

THE SOCIAL SERVICE COMMISSION of Western Colorado is planning to be represented at meetings of state societies, such as the board of charities and corrections. A mid-year meeting between convocations is arranged for, and the plan is now put forward of the utilizing of this meeting by the parish in which it may be held, for a special service, with popular addresses on social service subjects, this being part of a scheme of educational propaganda of the commission, another feature of which is the request of the clergy to preach at least once a year on a social service subject, the underlying idea of this educational plan being informing and inspiring interest on the part of Church people in civic and general welfare subjects. The commission's plan for active work for the coming year is a study of the amusement problem in its various forms, with a view to arousing interest in its possible betterment.

SIX HUNDRED AND FORTY-TWO American cities were active in 1913 in developing and maintaining playgrounds or recreation centres, according to the report of the Playground Association of America. In 342 of these cities, 2,402 playgrounds and recreation centres were maintained under regular, paid supervision. The employed supervisors or play leaders numbered 6,318—a new profession, at expense, a total of $5,700,223.84, in addition to bond issues authorized in 20 cities amounting to $2,358,000. A year ago 533 cities were reported active; this year 642. The number of cities employing regular supervision has increased from 285 to 342. The number of supervised playgrounds and centres from 2,094 to 2,402; the roll of employed workers from 5,320 to 6,318.

ARBITRATION was not extensively used in 1913, for the reason that resort to it was not found necessary except in a few cases. An extensive arbitration, involving hundreds of claims, has been satisfactorily progressing between the United States and Great Britain under a compromise of August 18, 1910. The tribunal is meeting at Washington and several awards were rendered during the year. Altogether 285 pecuniary claims are before the court, of which Henri Fromageot of France is the umpire.

CONCERNING the proposition for the establishment of "courting parlors," the editor of the *Common Good* recently said: "It is no laughing matter, though, this need of better social centres. And especially during the cool months, when the weather keeps most of us indoors. In olden times there were parlors at home in which the daughter could entertain her friends. But in our big and crowded cities, with high rents forcing people to pack into tenements, it is a different story."

THE *Gospel of the Kingdom* for April deals particularly with child development. Under the head of "What to Do" are considered the questions of "Unemployed—What Churches Can Do—A Definite Plan," and the education of girls for wage earning.

THE NEW YORK Department of Labor is issuing a series of pamphlets on "Workmen's Insurance." These can be had upon application to the Bureau at Albany.

AN EFFORT will shortly be made in Illinois to amend the Compensation Act to include within its scope the occupationally diseased employee.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

ECCLESIASTICAL HERALDRY

To the Editor of The Living Church:

THE erudite writer of the article on Ecclesiastical Heraldry in your columns of April 11th, is by no means the first one to raise the knightly lance against such "giant" evils. And like an earlier champion he will find few likely to enter into the joust with him. Full tilt in his charge against "heraldic anomalies" in high places, he runs against what to him appears "the Ecclesiastical Windmill" in the arms of the See of California. He must pardon an inevitable association of ideas. "It is lawful war and doing God good service to take away so wicked a generation from off the face of the earth," said that other knight who cried out "It is a single knight who assails you." And if our doughty "American designer of diocesan heraldry" will reread some of that classic of Cervantes it certainly must appeal to his sense of humor. Not simply the windmill episode but the intensity of speech as the world that lies under "complete stultification of the fundamental principle of heraldry" beckons him. The "occasional insane manualist"; "the little value" of ancient diocesan arms so "singularly devoid" of purpose; the "splendidly arrogant" heraldry of the Archbishop of Canterbury; and the "debased heraldry" of Liverpool, and "essentially unheraldic arms" of nine other errant Sees "to the confusion of amateurs who hold by the letter rather than by the spirit of heraldry," not to speak of "pedantic heralds," and all who blindly wander, not knowing from the point of view of sound armoury how "thoroughly bad" they are. Then there is "that abomination of the Eighteenth and Nineteenth Century decadence of heraldic art." Then getting nearer home there are the "unarmorial arms" of Western Michigan and North Carolina, of—eheu!—Fond du Lac! and "most stupefying of all, those of East Carolina." And then California has at least the satisfaction of being not the only shining mark; its "windmill" is only one "giant" to be slain, for Dallas flaunts the crossed keys of St. Peter when it should have something of St. Matthew; Atlanta and Nebraska have their "colorless compositions"; Pittsburgh had a "coat" now abandoned, which suggests a faint gleam of hope; there are the "fairly meaningless mitres" of Porto Rico, "the grotesquely overloaded arms"—which of course could not be "proper" before the time of gunpowder—of the Philippine Islands; and then some miscellaneous phases of sigillography which can only be left to dire "hazardous conjecture."

Out of the wreck of California's "Ecclesiastical windmill," after this "adventure," we can only pick up the pieces of what the writer so graphically calls "this Episcopal hardware" and go on in our "aimless" and tiresome "reduplication of parts." In our *limbo* we can, however, reflect upon the fact that we were referred to, and had the light of, the best Eastern lay expert we could find in that dark age when our seal was cut. He saw in the cross and circle, the rays of glory and the dove of the Holy Spirit above the mountains of the State seal, a significance, as in St. Paul's shield of faith, and in the emblems of the Christian ages of symbolism, which belongs to the larger content of Christian heraldry. It was not of technical "dated art" nor of crusaders' craft, but that genius of the power and hope of the Catholic Church which is for this and every country the fullest sphere of any such maxim as *arma sunt distinguendi causa*. He never created an escutcheon—there are such even in a vogue of diocesan blazonry *de riguer*—which seemed to need the old legend, *Quid rides*. Whatever quixotic canons he may have missed, he worked by canons of taste and reverence that never would have allowed him to designate a grouping of the sacred symbols of the cross and circle, the rays of glory, and the dove of the Holy Spirit, as an "Ecclesiastical windmill."

I am, yours very sincerely,

San Francisco, April 15th. William F. Nichols.

THE REGISTRATION OF COMMUNICANTS

To the Editor of The Living Church:

THE secretary of the General Convention has called attention to the ruling of the Convention held in New York as to the enumeration and registration of communicants. And the action to which he refers undoubtedly settles the question as to what the rule should be while that resolution stands.

The ruling itself, however, is open to several just criticisms: First, that it gives rise to "misleading statistics," instead of obviating them, inasmuch as it places the communicant list of the Episcopal Church upon a far stricter basis than that of other Christian bodies, and thereby continually misrepresents the real number of adherents of the Church in this country; Secondly, it is not to the enumeration in parochial reports of the "potential communicants," but their *non*-enumeration which exaggerates the "real strength" of the parish. If a parish honestly reports 300 confirmed persons, and then acknowledges that only 180 of them has received communion in three years, it would be evident that that parish was spiritually at a low ebb. To report, without comment, that the parish has 180 communicants, saying nothing of the 120 who have been suffered to fall into habitual neglect of the means of grace, is to conceal a shameful condition of things which, if confessed, might lead to an earnest searching of heart on the part of both priest and people. At present in most parochial reports there is nothing to remind the laity what the real facts of the case are. Thirdly, by this ruling there is no way of telling whether this sin of negligence is general throughout the diocese, or confined to certain parishes alone. For, though the "potential communicants" are permitted to stand on the parish registers (as they must unless someone scratches them off with an eraser), there is nowhere any record which shows the most diligent enquirer how many such people there are in the diocese at large.

A certain denomination in a New England state, in the year 1910, made this frank report: "Members in 1909, 8,754; in 1910, 8,827; *gain* 73. *Resident* members in 1909, 6,373; in 1910, 6,308; *loss* 65." A report which led to some very earnest endeavors in the year following.

If our parishes were required to report each year the number of confirmed persons on their rolls, and then the number who had received communion within a reasonable time, the condition both of the parish and of the diocese would be visible at a glance. There would also be furnished a strong incentive to look the careless ones up—the more so if the parochial apportionments were levied on the larger list! It might even lead to a united diocesan movement to recover the fallen, the effect of which could not fail to be considerable. At any rate, it would stir some tender consciences to consider the responsibility which rests upon us all for those who have fallen by the way.

I believe that it is the experience of most pastors that these careless ones first fell away for reasons which, if they have not forgotten them, have ceased to have weight. All they can say is that "they have gotten out of the habit of going to church." And some of us are frequently surprised at the return of one and another of these strayed sheep, "just as if nothing had happened." Our responsibility for them ought to be ever before our eyes.

D. L. Sanford

Diocesan Missionary of Vermont.

RE "THE FILLING OF MISSIONARY BISHOPRICS"

To the Editor of The Living Church:

IN your editorials of January 24, 1914, you comment at some length upon "The Filling of Missionary Bishoprics." You state two so-called reasons why the choice should be normally in the House of Bishops:

1st.—"So that House can consider the expediency of making some change in district lines." 2nd.—"So that one Bishop may be translated from one district to another." We fully agree that these are about as sufficient "reasons" (if such they are worthy to be called), as can be given. We cannot imagine more shallow "reasons."

Why are we not as intelligent to choose our Bishop, and to exercise the supervision of such work as is out here to be done, as you are in the diocese of Milwaukee, or the diocese of Kootenay on the north of us? For the most part, are we not actually from dioceses? Therefore on a par with you in such knowledge and experience. The Carnegie Foundation has decided that the state of Washington ranks first of all in the efficiency of our public school education. Hence in Church experience we are probably your equals and in secular efficiency we are actually credited by those outside, with being your superior. Liberated in Church government, would we not likely show similar progress?

Why should not the endowment for the Bishop's stipend be provided before the creation of the Bishop, as in the adjoining "diocese," of Kootenay on the north, which was set aside as a "diocese," without a Bishop in 1902, but has never had a Bishop of its own, and never intended to have its own Bishop until its endowment for his stipend was provided, and sufficient work as only a Bishop is required to perform accumulated. This has resulted in there being between thirty-five and forty priests actually at work in that "diocese" (without a Bishop), and the entire endowment already now

provided in twelve years. Their Bishop will now be selected in an intelligent manner, namely by those on the ground, exercising their inherent right, who alone are most capable of knowing the most suitable person to do the particular character of work that is "here" to be done. This is true economy.

We say let those outside assist with the raising of endowments, but let selection of Bishop, and supervision of finances and work, rest with those most competent, as is the case with our adjoining neighbors on the north.

It is often a question within our district, "Why are we called such a misnomer as missionary district?" Do we receive any more education through missions? Do we receive any more from the Board of Missions than some dioceses?

There is very serious objection in more than one so-called missionary district of the Pacific Northwest for the choice being with a group, a majority of whom have never been among us, and know us largely from appeals for money (written without the knowledge or consent of those for whom such oft-times fiction is written).

In the domestic field we think the misnomer of "Missionary District" should be done away with, and only the term "diocese" used, with equal power to all.

Yours sincerely in the faith,

Spokane, Wash., Box 541. M. H. Reeves.

Lay Delegate to General Convention.

AMERICAN REPRESENTATION ON LAMBETH CONSULTATIVE COUNCIL

To the Editor of The Living Church:

MAY I, as a humble English priest—a veritable "presbyter ignotus"—crave a small space in your columns to appeal to the American episcopate to elect representatives—four are allowed—to the Consultative Council of the Anglican Communion which is to meet in London in July to deliberate on the important issues raised by Kikuyu? The counsel and assistance of the American Bishops are needed at this critical juncture. The questions that have arisen affect the American Church, as the two sister Churches are so closely intertwined in China and Japan, and, if rumor is correct, a "Kikuyu" controversy will have to be faced in the near future in the latter country. If four such Bishops as, *e.g.*, Bishops Anderson, Greer, Hall, and Kinsman, met with the other eleven fathers-in-God who have been elected to the Council, it would greatly increase the confidence of many of us in the deliberations which are awaited with much anxiety. Yours truly,

The Vicarage, Buckland Newton, Dorchester, England. Tuesday before Easter. E. S. Field.

CANON LIDDON CRITICISED

To the Editor of The Living Church:

PARDON me if, in your un-protestant columns I appear as a protester.

A paragraph from H. P. Liddon in your issue of the 18th, contains the following: "There is of course room for self-delusion of many kinds in the supposed visit of the heavenly call." Very true! "But," it continues: "We are tolerably safe if two conditions are observed—if, first, the duty or line of life prescribed is unwelcome to our natural inclinations; and if, secondly, it does not contradict what we know God has taught us hitherto."

It is to the "firstly" here that I would take exception. I know no portion of the teaching of Scripture or Prayer Book upon which this supposition is founded, and moreover (though I have heard this claimed before), I hold that it tends to morbid fanaticism. Perhaps the "secondly" may guard it from leading the mind to such a state as that of Torquernada in *Tales of a Wayside Inn*, who gave up his daughters to be burnt; but I hold such ideas tend to the unnatural, hysterical state of those we find in the "Lives of the Saints!" who, as one hermit, would not drink water till it had been kept a day to grow flat; as another who, when he struck at a gnat in irritation, went for penance into the insect-infested swamps and came back an unrecognizable mass of bites. See Baring-Gould for these samples, and many others doubtless, that I have forgotten.

That the line of duty *often* leads contrary to our inclinations, few sane people, perhaps, will question, though it is my belief (or at least hope), that the call to *especially* hard or fiery ordeals often brings with it a thirst for them.

But that the unwelcomeness of an idea makes it more likely to be our duty I will continue to question. It seems to me it tends to morbidness of many kinds. It is one of those ideas which are the torment of tender consciences.

Didn't Presbyter Ignotus tells us a few years ago that an idea very like that was a Jansenist heresy? "'But, Father, I feel sure it is my duty because I dislike it so much!' 'That, my son, was a heresy of the Jansenists.'"

Let us be Catholic, but not mediaeval, if I may say so.

May I close with an appreciation of Miss Mary B. Anthony's "Woman's Rights" letter in the same issue?

Mary McEmery Ehrhard.

West Hoboken, N. J., April 17th.

GOVERNMENT RECOGNITION OF GOOD FRIDAY

To the Editor of The Living Church:

GOOD FRIDAY, Mr. D. N. Zimmerman, a Churchman and the assistant postmaster of the Lexington post office, suggested to General Wilbur R. Smith, the postmaster, and a Presbyterian, that he issue an order suspending all work for fifteen minutes in the Lexington post office. Accordingly from twelve o'clock to twelve-fifteen all of the fifty employees of the Lexington post office rested from their labor for fifteen minutes in memory of the suffering of our Blessed Lord. Why cannot the Postmaster General follow the good example set by General Smith, the postmaster at Lexington, and on Good Friday, 1915, suspend all work in every post office under the Stars and Stripes for at least five minutes? Then the whole of the Christian world would follow. J. E. Keller.

Lexington, Ky., April 12, 1914.

DEVOTION OF THE STATIONS OF THE CROSS

[Condensed.]

To the Editor of The Living Church:

IT is most gratifying to observe the increasing practice of restoring the Stations of the Cross in many parishes, but the custom likewise calls forth a question of more or less importance. The Stations *is* a devotion of fourteen interdependent and consecutive parts, given the arbitrary name, "Way of the Cross." The office is not a collection of independent meditations from which we can pick and choose those which seem to suit and appeal to us. The matter is not one for destruction and mutilation by "private judgment" any more than would be the giving of "Thanatopsis" and the omission of that line which was not approved by a personal belief. A priest cannot consistently call the devotion "Way to and from the Cross," as has been done, or legally give ten stations with a casual remark as to the existence of others which he could not prove by his Bible. The need of a multitude of Confirmation manuals shows that the Church does not attempt to prove herself by the literal interpretations. It is amusing to read of meetings of the Veronica Society in the Methodist Church. Evidently they are beginning their evolution by using the sixth Station first. The customs as presented in the complete series are as used both by the Cowley and Holy Cross fathers. B. C. Hastings.

THE EXPERIENCE OF VIRGINIA LEE

To the Editor of The Living Church:

I Have read with great amazement the article by "Virginia Lee," and your editorial thereon. In forty years experience in several churches, ranging from the highly fashionable pew churches, to free mission churches, and belonging to the financial "Virginia Lee" class myself, I have yet to experience or observe a condition such as you state exists in your western churches. I have been in many western cities, and attended services at many churches, and have always been cordially received, and it makes it difficult to believe that such a condition as you outline exists, to any large extent, even there.

Not born a Churchman, I was attracted by the excellent music in an Episcopal church where the pews were all rented, and a long waiting list. All strangers who attended this church were shown to vacant seats during the reading of the Psalter. I registered for part of a pew in the gallery, and it was assigned to me in about two years, and for which I paid a small sum. I had probably occupied, at one time or another, nearly all the expensive pews on the first floor. I found I could hear, see, and worship just as well in my gallery pew as any of them. That I was there by sufferance, or charity, or generosity on the part of the dead or living, was true, and is always forever true for us "Virginia Lees," because we are not able to build churches, or support them after they are built; and those who have built them and support them, so that we can go to them, must of necessity provide for us a charity, if we desire to worship at all. For one, I am thankful that it is put into the hearts of those who have this world's goods to provide the churches and support them, so that we who are not able to provide or support them ourselves, may be able to share all the privileges of divine worship.

You speak of pews being set aside for the poor. To a person who can hear, and wishes to go to church for personal or collective devotion, what difference should it make whether the pew is in one place or another? I found that my gallery seat afforded me all the advantages of the Church service that I enjoyed when occupying at the expense of others a costly pew.

You seem to infer that the rector and people who give money sufficient to support the church are centered in themselves. There are social distinctions in a church as well as everywhere. God endows some more than others, but gives us all enough, if we are thankful. In this extra-fashionable church which I attended, I never saw an unwelcome look from any pew holder, neither toward myself or to others who were sharing what the pew holders paid for. As for the rector, he was in a sense fashionable, but I have known him to go out of his way again and again to get positions for men and women who sought his help. He had many societies, but he in-

formed them through his parish paper that these were working societies and not especially social societies, and his societies were successful. I am sure he had a number of "Virginia Lees" in these societies, both men and women.

You seem to think that a free church is better than a pew church; perhaps so. Having had much experience in a practical way, I have often noticed that those who can give the least are the most critical, and want to have the most attention. They will come to church well dressed, and usually prefer end seats; yet when the plate is passed, you will see the smallest contributions come from them. From practical experience I have found less humility apparent among us "Virginia Lees" than I have among those who pay for the services which we attend. Of course there may be an exception to this now and then, but not often, as far as my observation goes. Furthermore, in all my experience with rectors, I have never known one who was not as tender-hearted as a child toward those in need, and invariably helped them substantially, and not merely by giving a tract. It is difficult for me to believe that one out of a hundred rectors is truly represented by the experience of "Virginia Lee" in your western church.

Now "Virginia Lee" and THE LIVING CHURCH make a very grave charge. We have heard this same charge from those who are not of us. My impression is that these charges against our clergy and those who support our churches are almost wholly untrue, and it is to be hoped that coming from so high a source as THE LIVING CHURCH, they will not be allowed to stand unless concrete proof is shown. It seems to me that if THE LIVING CHURCH really believes this story to be a true one, it would be doing the Church a better service by giving the name of the parishes and rectors where such things took place. As the case now stands, it looks as though there was neither piety nor comity existing in the Episcopal Church and those who support it. My opinion is if the piety, comity, and humility in the Church are now furnished chiefly by us (Virginia Lees), we would make a very poor showing indeed.

The circumstances which you charge are not impossible, but they are, practically speaking, improbable. With an experience of over forty years' active association with various rectors and congregations, I have never known of a real case of the kind you mention.

Yours truly,

Philadelphia, April 18th. W. E. WATERS.

THE REMEDY for sadness is prayer. But as sadness broods in selfishness, and is inclined to rest rather in our own unhappy thoughts than on God, the soul turns to prayer with reluctance. Hence the saddened one must first turn to God by vocal prayer, persevering in which that reluctance will be overcome; and as the sadness subsides, the spirit will enter anew into the heart of prayer. The second remedy against sadness is to break out of it by some external act of kindness or generosity. For the malady consists in a morbid concentration upon one's self, and a brooding within one's self that repels sympathy and kindness, as being adverse to this melancholy mood, a mood that can only be cherished in isolation of spirit. But let the will make a little effort to be kind and considerate towards another; and it is amazing how soon that malignant charm is broken that held the soul spell-bound to her saddened thoughts and imaginary grievances. A smile, a kind look, a few gentle words, a considerate action, though begun with effort, will suffice to open the soul, and set the spirit free from its delusion.—*William Bernard Ullathorne.*

THERE is a general stock of evil in the world to which we all contribute, or which, by God's grace, some may diminish; a vast and fertile tract of ungodliness, of low motives, of low aims, of low desires, of low sense of duty or no sense at all. It is the creation of ages, that tradition; but each age does something for it, and each individual in each age does, if he does not advisedly refuse to do, his share in augmenting it, just as the chimney of every small house does something to thicken and darken the air of London. And this general fund or stock of evil touches us all like the common atmosphere which we breathe. And thus it is that when you or I, even in lesser matters, do or say what our conscience condemns, we do really make a contribution to that general fund of wickedness which, in other circumstances and social conditions than ours, produces flagrant crime. Especially if it should happen that we defend what we do, or make light of it, or make a joke of the misdeeds of others, we do most actively and seriously augment this common fund or tradition of wickedness.—*Henry Parry Liddon.*

BREAK OFF things which displease God, and, whatever ye do, do it to please Him. Dedicate, morning by morning, the actions of the day to God: live in His Presence: offer to Him your acts beforehand: recall yourself, if the case admits, into His Presence, in the midst of them: give Him the glory with thy whole heart, if they be well done, since nothing good is our own: if they be amiss, grieve to Him. If we make God our end, He who gave us the grace thus to seek Him, will give us His love: He will increase our longing desire for Him: and whom in all we seek, whom in all we would please, whom in all we would love, Him shall we find, Him possess, here in grace and veiled, hereafter, in glory.—*Edward B. Pusey.*

LITERARY

DEVOTIONAL

NOTICES of two books especially for Lent have, unfortunately, been so delayed as to be useful now only for another year. This we regret especially because both of them seem particularly good for the season.

In *Seven Times He Spake: Addresses on the Seven Words from the Cross*, one of our American clergy, the Rev. Herman Lilienthal, gives a new study of those eternal words whose meaning is never exhausted. It will not be supposed that the attempt is here made to say something distinctly novel; but the thoughts for the devotion of the three hours are well expressed, and the book is a valuable addition to the literature of the subject. [Church Literature Press, 60 cents.]

A series of fourteen chapters entitled *The Message of the Guest Chamber, or The Last Words of Christ*, is written by the Rev. A. V. Magee, a London priest who has previously written several deeply devotional works. This takes, not the words from the Cross, but earlier words of the latter days of our Lord's earthly life, which are replete with deep meaning and which have not, in modern times, received that thoughtful meditation that has been given to the final words from the Cross. The lessons are well told and the studies are deeply thoughtful. [Christian Literature Press, 80 cents.]

FATHER JAMES ADDERLEY'S new book, *Making up Your Mind*, was advertised for Lenten reading and is divided into forty short chapters appropriately for reading in that season, but yet it is equally adapted to any other time. The subjects cover such a wide range as Social Religion, The Church and the World, The Kingdom of God, Sacramental Religion, Home Missions, Foreign Missions, Politics, The Women's Question, Poverty, Socialism, and a variety of other topics of the day. Each is pungently and briefly treated, and the volume is a useful one for anybody. [The Young Churchman Co., 60 cents; by mail 65 cents.]

A SMALL devotional book on lines that are not hackneyed is *Notes for Meditation on the Beatitudes of the Psalter*, by Arthur W. Jenks, D.D., Professor of Church History, General Theological Seminary. "The Psalter," says the author, "begins with a Beatitude and ends with an Alleluia." Observing that "one helpful method of using these wonderful poems for our spiritual edification, is to trace one line of thought through the entire series of Psalms," Dr. Jenks practises his method by tracing the Beatitudes that are plentifully sprinkled through them. And, of course, he finds abundant opportunity, in the "Blesseds" of the Psalter. Taking subjects for six chapters, he develops the thought of one in each of them, and does so very effectively. The book is a very thoughtful one and will be of value to many. [R. W. Crothers, 75 cents; by mail 80 cents.]

NEW BOOKS OF POETRY

Several volumes really remarkable among the new poetry of recent years are at hand. *The Doorkeeper and other Poems*, by the late John W. Taylor, F.R.C.S., author of *The Coming of the Saints*, reveals something of the soul and the inner life of one who was a surgeon and yet a religious poet—a combination of qualities one does not often find. A memoir of the author, written by his wife, affords some clue to his remarkable character. An English surgeon of note, president, at one time, of the British Gynæcological Society, he was also a devout and convinced Catholic Churchman, churchwarden of Enraght's parish when that confessor of the faith was sent to prison for conscience sake during the Victorian persecution. His poetry reaches, at times, a remarkable height. The opening poem, that gives the title to the volume, seems to us unhappily chosen, and not to compare with some that follow. But in the volume there are poems—"The Refusal of Life" is one—that must be accorded a place with the masterpieces of the day. [Longmans, Green & Co., 40 cents.]

AN ANTHOLOGY of poetry entitled *In our Lady's Praise* is well described in the title. The compiler is the Rev. E. Hermitage Day, D.D., and there is a foreword by Viscount Halifax. The poems are largely from Anglican sources, our own Dr. William Harman van Allen and Mr. Ralph Adams Cram being among the authors honored. There are several early English poems also, dating from the fifteenth and sixteenth centuries, and the "Dedication" is taken from Chaucer, modernized by Wordsworth. Keble, Rossetti, John Donne, J. M. Neale, Littledale, Alfred Gurney, are some others of the authors whose works are drawn upon. All in all the little volume is as charming a collection of poetry in honor of Our Lady as one could hope to see. [Longmans, Green & Co., 75 cents.]

IN *Sequences and Hymns chiefly Medieval*, by Henry Williams Mozley, a successful attempt is made to translate into modern English verse many of those old office hymns that adorned the medieval service books. The subjects are largely taken from the Latin collections of Neale and Newman, and the English form is so well rendered, for the most part, as to render the work a fitting addition to the hymnology of the Church. [Longmans, Green & Co., 90 cents.]

A VOLUME of poetry by the Rev. Frank N. Atkin, one of our American Church clergy, is entitled *The Jew and other Poems*. One finds in it much that is attractive; and if the poetry does not rise to the level of the masters, it will yet give pleasure to many friends of the author, who will receive his work with delight. There are several illustrations in half-tone. [Broadway Publishing Co.]

NEW BOOKS FOR CHILDREN

Though the greater part of the annual crop of attractive books for children comes in the fall with the intention of being used at the holiday time, there is always a new and somewhat liberal supply in the spring. Several are recently at hand.

An attractive book for little children is *Somebody's Little Girl*, by Martha Young, illustrated by Ida Dougherty. The illustrations are very excellent indeed. The author's Churchmanship is pleasingly revealed to some extent in the story, though it is not made an obstrusive feature. The book will therefore be particularly appropriate for libraries and gifts in connection with Church and Sunday school, yet it would be too narrow a limitation to say that it is especially for that purpose. It has also been adopted for supplemental reading in school in Alabama. There is a sweetness and a pathos in the story such as one seldom sees. [Hinds, Noble & Eldredge, New York, 40 cents.] Another book in small compass tells of child life in China, and will interest young children. It is *Bub and Bamboo*, by John Stuart Thomson, author of *The Chinese*. [D. Appleton & Co., New York, price 35 cents net.] A third volume for little children, profusely illustrated with pen and ink drawings, is *The Really Doll*, by Josefa Thrall, illustrated by Hazel Frazee. The story seems very well told. [The Orville Brewer Pub. Co., Chicago.]

A pathetic little story of Negro child life, brim-full of amusement, is *Ezekiel Expands*, by Lucy Pratt. It is well illustrated by E. W. Kemble. [Houghton-Mifflin Co. $1.25.]

Coming now to an age beyond that of the primary grade, we have a third volume of the "Little Red House Series," entitled *The Red House Children's Vacation*, and, like the earlier volumes of the series, written by Amanda M. Douglas and illustrated by Louise Wyman. The series has made many friends and this new volume will help to increase the number. [Lothrop, Lee & Shepard Co., Boston, price $1.00.] There is a new book by Edna A. Brown entitled *When Max Came*, in which a boy, educated in Europe, is brought to visit New England cousins who begin not very congenially, but the ending is a happy one for all concerned. [Lothrop, Lee & Shepard Co., Boston, price $1.20.] Irish history is the predominant feature of *John and Betty's Irish History Visit*, by Margaret Williamson. There have been previous volumes of the same sort relating to England and Scotland, and this third is a companion to them. One learns very many Irish legends, and much of real Irish history in the most pleasing way in connection with the travels of these American friends. The author might however have spared the explanation that "'Of course Armagh Cathedral, like many others we have seen, is an old Catholic church, converted to the use of the Irish Protestant Church.'" [Lothrop, Lee & Shepard Co., Boston, price $1.25.] A native of Palestine, Mousa J. Kaleel, born ten miles from Jerusalem, a little more than twenty years ago, tells the story of *When I was a Boy in Palestine*. It is the fifth volume of the "Children of Other Lands Books," and the author, having been educated at an American college, is able to write in excellent English, and to tell the story of boy life in Palestine in a most interesting manner for American readers. [Lothrop, Lee & Shepard Co., Boston, price 60 cents.]

MISCELLANEOUS

Offices, with Psalms and Hymns. Cambridge: The Riverside Press.

This is a book of offices prepared for use at Grace Church, Providence, and bearing the initials of the rector, the Rev. Frank W. Crowder, Ph.D. It consists, first, of Evening Prayer, somewhat simplified and condensed; then the Litany; then certain offices for the Christian Year that are used at late Evensongs in Grace Church, New York, and for noonday services as used in Trinity Church, New York. The Selections of Psalms, the Proper Psalms, and 141 hymns selected from the Hymnal complete the volume. It is well printed in good liturgical form and the matter is well chosen.

The Chinese People. A Handbook on China. With Maps and Illustrations. By the Ven. Arthur Evans Moule, D.D., missionary to the Chinese from 1861, formerly Archdeacon in Mid-China. London: S. P. C. K.; New York: E. S. Gorham. Price $2.00.

This volume of more than 400 pages is intended to give to students of foreign missions some knowledge of China of to-day and of how its condition has been created. It is neither a history nor a book of travel, but a popular presentation of facts concerning the land and its people. It will help materially in the understanding of the subject.

The Training of a Forester. By Gifford Pinchot. With eight illustrations. Philadelphia: J. B. Lippincott Co. Price $1.00 net.

A new science has arisen so rapidly that few realize all that is involved in the title *forester*. A forester has long since ceased to be an academic theorist, if indeed he ever was. He is now one who has specialized in "knowledge of the forest," and who is willing to throw his intellect into the discovery of means for the protection of our forests, without which our country would be reduced to the economic condition of China, and of other devastated regions. In this field Mr. Pinchot has made himself so expert that he is probably the best known example in this country of the practical forester. The science is taught in some of our universities, notably the University of Wisconsin, and an increasing number are placing their knowledge and their lives at the service of state and national governments.

Mr. Pinchot's volume is a very interesting one, and opens up in a practical way the information as to the large amount that is being accomplished by trained students in forest preservation.

Some World-Circuit Saunterings. By William Ford Nichols. San Francisco: Paul Elder & Co. Price $2.00 net.

This is an exceptionally handsome volume. It records the story of a travel around the world which the Bishop of California was able to take some two or three years ago, and in the course of which, with open eyes, he saw many things relating to missionary and active life that are generally passed unnoticed by the ordinary traveler. His book is exceedingly well written, and is so beautifully made as to be a model of fine book-making. A large number of illustrations from photographs in tints are tipped in, and the book is of interest from the point of view of intelligent travel, of ecclesiastical discussion, and of fine book-making.

Figures Famed in Fiction. Drawn from the original sources by H. G. Pillsbury, D.D. New York: Rand, McNally & Co. Price $1.25 net.

In this volume of 400 pages, fifteen remarkable characters of fiction are described in the words of their authors, thus forming in effect fifteen short stories typical of the contents of a like number of great works of fiction. Jean Valjean, John Halifax, Tom Brown, Marcus Vinicius, Sydney Carton, Lorna Doone, etc., are among the characters chosen, and so well are the extracts from the books from which each is chosen put together, that each chapter reads as a complete story in itself, and one of absorbing interest. The book is a good introduction to classical fiction of the nineteenth century.

The Club Woman's Handybook of Programs and Club Management. By Kate Louise Roberts. Funk & Wagnalls Co. 16mo, cloth. 75 cents net.

This strikes us as a very useful manual for those who have the duty of preparing programs for women's club meetings and for those who desire simple, fundamental principles of procedure. The "suggested subjects" for discussion are chiefly those that would be characterized as "safe," having to do largely with literary and artistic subjects; but those more "practical" topics that interest the advanced women's clubs of the day are not wholly neglected. There is a short bibliography of books for reading on each of the subjects, showing a wide range of literary research.

GARDEN-MAKING and the many out-door occupations possible in the suburbs are the subjects of the chapters in *The Commuter's Garden*, an attractively made book just at hand. The chapters were originally printed in the New York *Evening Post*, and as now collected, are edited by Walter B. Hayward. Many a "commuter," and the wives of still more of them, will welcome this volume. [Thos. Y. Crowell & Co., $1.00.]

DO YOU KNOW how to rest? Most of us do not; hence, "nerves," if not nervous breakdowns and sometimes serious results. *How to Rest*, by Grace Dawson, gives the cure. It reads as though it were practical and worth while. We must try to practice it, and so find out. No doubt others will be glad to, as well. [Thos. Y. Crowell & Co., 50 cents.]

LET ME NOT seek out of Thee what I can only find in Thee, peace and rest and joy and bliss, which abide only in Thy abiding joy. Lift up my soul above the weary round of harassing thoughts to Thy eternal Presence. Lift up my soul to the pure, bright, clear, serene, radiant atmosphere of Thy Presence, that there I may breathe freely, there repose in Thy love, there be at rest from myself and from all things that weary me; thence return, arrayed with Thy peace, to do and bear what shall please Thee.—*E. B. Pusey.*

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

ONE of the blessed educational advantages of the writer's early youth was attendance at a Methodist Sunday school in those intervals in which our own church—for financial reasons perhaps—was closed. A distinguished retired Army officer, then a young and ardent Methodist, took me to his Sunday school, and there I learned those fine old hymns of Wesley and Watts which form such a solid sub-structure for hymnology. The rich voice of this young disciple singing "Am I a Soldier of the Cross," and "There is a Fountain filled with Blood," seemed almost angelic, and those hymns and many others are written in my memory in his own voice. These hymns were not "cur" hymns then, but were designated, by my family at least, as Methodist hymns.

Our Hymnal about that time was found in the back of the Prayer Book; one hundred and twenty-four "selections of psalms," and two hundred and twelve hymns made up its contents. And although these and many more of their type have long since found places in our Hymnal, they are not sung very often. So when lately at a Lenten class "Am I a Soldier of the Cross" was announced, knowing it "by heart," I offered the open book to my neighbor who was a stranger. She smiled, and whispered "No Methodist needs to look on the book for *that* hymn." "Same here," I responded, not to be outdone by any Methodist, and then we both sang with unction that ardent, simple hymn. There is something in singing without the book —something indescribable; one can't be said to sing better, but a hymn becomes so living, so real, when one can shut her eyes if she wants to, and just seem to draw the thoughts from her very self.

Well! All went well and we sang gallantly together, she falling into contralto, until, growing more and more pleased with our partnership, we sang

"Thy Saints in all this glorious war
Shall conquer though they die.
They see the triumph from afar;
By Faith they bring it nigh."

At this last line something went wrong; we turned and looked at each other. All the other women, intent on their Hymnals, were singing something very different; hurriedly we opened the book which we had closed, serene in our knowledge of the hymn, fearful that we would make a mistake in the remaining verse; with heads very close together and tracing fingers we found the line—

"They see the triumph from afar
And seize it with their eye."

"Why," she whispered, "they've made a mistake."

"Oh, no, that couldn't be possible," I answered; and then—a little apologetically— "they've just—polished it up a little."

She looked over the hymn again and then turned to me.

"With all due respect, I consider it very poor polishing," she said; and then smiled as she added: "You are great polishers; aren't you?"

Good old Isaac Watts evidently wanted the soldiers of the Cross to feel that when they were fighting in this glorious war, the triumph was imminent; that the stimulus of victory was in the air:

"They see the triumph from afar;
By Faith they bring it nigh."

What a weak substitute for this splendid and meaningful line is "And *seize it with their eye*"! The Saints seize it with *their* eye!

I felt so aggrieved over this discovery that I hunted up my fine old edition of Watt's *Horae Lyricae*, dated May 14, 1709; but while this is a compendium of his religious poetry, the famous hymn was not in it. Then to the different editions of our Hymnal I turned, only to find that the hymn was the same in all of them. Evidently it had not been deemed suitable for our use until revised. Calling up a clergyman of the Methodist Church, he recited that verse to me and assured me that it was and had been always sung as it was written. Isaac Watts was a Churchman; but even if he were not, have we or anybody else the ethical right to alter his hymns? It has always ranked as a literary offense; and in a case where the sense does not conflict with any dogma or teaching, it seems almost reprehensible.

Once in the Mother Eddy church in Boston, opening a hymnal to examine the hymns, I was indignant to see that our beautiful number beginning

"Jesus shall reign where e'er the sun"

had been altered to "Our God shall reign." We call it "iconoclasm," "vandalism," and other hard names when somebody else does it. Literature has its rights, and scholarly people should be alert to protect them. When a hymn cannot be used as it was written, it should be omitted from the hymnal. The various additions—and subtractions—of the succeeding commissions on revisions of the Hymnal have made it indeed the most wonderful, glorious book of poetry extant, and to have immortalized within its pages one of his hymns is great glory for any author; but because of this very preciousness, infinite care and reverence should be accorded every poem admitted to its pages.

A RECENT ARTICLE in this department spoke of the Mountaineers having many of our own English names and a list of the pupils in St. Peter's-in-the-Mountains, a Church school in Franklin county, Virginia, bears out this assertion and proves an interesting study in families. Never before have we seen a printed list of Mountain pupils, and this one seems to indicate that the families are patriarchal in size. It is a most glowing contrast to the city schools where one or two so often comprise the family. The "Gs" represent but one family bearing the unusual name of "Guilliams," early English for "Williams." There are 17 children of this name. Of the Sloans, Webbs, Joneses, there are many; in fact the list of 132 pupils represents but 22 names. It should be an encouragement to the nation to know that there is one section of it in which race suicide is unknown.

There is a fascinating pamphlet treating of St. Peter's-in-the-Mountains, prepared by the Rev. W. T. Roberts, rector of Franklin parish, Rocky Mount, Va. It is one of a series called *The Church in the Mountains, a study in diocesan missions.* This school is located near the top of the Blue Ridge Mountains and the author says that the school is an outpost of immense strategic value. "It is the present and future center of Church influence in this whole region." The illicit manufacture and sale of ardent spirits is the great offence of these people. At every term of the federal court there are convictions and imprisonments; the fines are paid, the terms are served, and the men return to their homes to do it all over again. On account of the lack of the simplest degree of learning, illicit distilling is the only way to make money quickly. The aim of this mountain school is to give to these eager and appreciative children a simple, rudimentary education. "We do not and will not knowingly lend our school work in any degree to a course of instruction which will train a rising generation of mountain children unfitted for mountain life. The federal government is making a tremendous effort to preserve mountain forests; they are a great national asset. Similarly, we are trying to preserve mountain character. The mountains need the new birth of a right education."

It will be remembered that St. Peter's church building was wrecked by a violent wind storm on March 1st and 2nd, and the wreck is now said to be hopelessly complete. The Rev. W. T. Roberts, rector, asks urgently for assistance in rebuilding, and his plea is indorsed by his Bishop, and Bishop Coadjutor.

The resources for carrying on this work are very limited. The teacher's salary is the only item of expense provided for. Miss Davis, the teacher in charge, is so deeply interested in the work that out of her small salary of not more than $400, she has entirely supported her two girl helpers during the school year.

An appeal is made to the Woman's Auxiliary of Southern Virginia to assume eight quarter-scholarships of $25 each. This great native mission of ours, however, should not be localized. Every diocesan branch should be eager to help and also every individual Churchwoman who can afford it.

FROM TIME TO TIME, plans have been formed by the various Auxiliaries with a view to interesting isolated Churchwomen. Sometimes, indeed often, the Church Periodical Club has painstakingly sought such names and enrolled them on its lists. Sometimes they have been assigned special work such as distributing literature, securing material for Junior scrap-books, and a thoroughly interested effort has been made in many dioceses to get into sympathetic and loving touch with women who perhaps love the Church as much as any of us and must bear the deprivation of it.

The Woman's Auxiliary of Louisville, or more properly the Diocesan Auxiliary of Kentucky, is about to try a plan, the execution and result of which will be followed with eager interest. A committee has been appointed to form a Diocesan Correspondents' Branch, which is an organized effort to reach the hundreds of communicants who are not in any way connected with the Auxiliary. A circular has been sent out asking them if they will join such a branch. The intention is to make the requirements so slight that no one will refuse to join; each prospective member is to be asked but two things, namely, to say the daily prayer for Missions and to contribute the sum of ten cents a year. No attempt will be made to secure any woman already enrolled in a parish branch. This committee is now busy in systematically securing the names of all Churchwomen who are remote from the services or in a parish without an Auxiliary. This plan was suggested by Mrs. Harry S. Musson, of Louisville. Mrs. Musson has been thoroughly trained in Auxiliary work, being the daughter of the late Bishop Dudley, and of Mrs. Dudley, the president of the Diocesan Auxiliary. Mrs. Musson edits an excellent department of Auxiliary news in the diocesan paper, *The Bishop's Letter*.

A FRIEND has shown us a letter from the Rev. J. K. Ochiai, a native Japanese priest, who spent last year in this country. He writes from the Central Theological College, Tokyo, acknowledging a gift of money sent to earthquake sufferers. "Japan is now facing so many difficult problems and has suffered much," he writes; "but even in such suffering we Christians see a certain good Providence which will surely bring blessings in future." A letter from a young Japanese girl, Kyungvoong Loh, from the American Mission, Soochow, is quite an object lesson to some American school-girls, so careful is its spelling, so clear its chirography. "I was very glad to hear that Mrs. Standring would come pretty soon, and we will be very glad to see her again." She puts a pretty thought in her wish to be neighborly: "Please write to me sometimes and let me hear from you very often as if we are living so near."

THE *North American Student* is the name of a new magazine representing all of the Student Christian Associations of the United States and Canada. It has John R. Mott as chairman, Charles D. Hurrey, vice-chairman, Mrs. Robert E. Speer, treasurer, and Charles W. Bishop, secretary. The editor is George Irving, 600 Lexington avenue, New York City. "Through its pages," says the editor, "we expect to be able to focus attention on special work that needs to be done, to sound out a clear call on subjects that should be emphasized, and provide a forum where all that concerns the highest life of our educational institutions can be discussed and promoted. We are extremely anxious to have as our readers and advisors the leaders in the organized work of the Church." Among the early contributors will be Bishop Rhinelander, Bishop Lloyd, "Ralph Connor," and other prominent persons. The undertaking is a fine one, its name alone promising extraordinary interests.

THE LITTLE PLAY, *The Choice of Evils*, adapted by Miss Jacobs, Scranton, Pa., from Deaconess Hart's book, *The Forward March in China*, is for sale by the Junior Auxiliary of the diocese of Bethlehem, at ten cents the copy, the proceeds to be given to missions. In writing of this play in our last number, we neglected to mention this fact. Address Miss Ruth E. Jacobs, 306 Republican Bldg., Scranton.

SPRING

The bees are droning dreamily in pear and apple bloom;
The gossamers are drifting on like fluffy flakes of spume.
O lazy, hazy afternoon, replete with life and love!
O dreamy, creamy clouds that make a perfect tent above!
O gentle opal vernal skies, just wide enough for soul,
By feeling round the finite space, to guess the mighty whole!
I lean against the friendly bark of this benignant oak,
That thrice has heard the century clock peal its solemn stroke.
I feel its prophecy of life transfused into my blood,—
And like the forces in its trunk that crowd in limb and bud,
I sense the pent-up potencies demanding to be freed
In color and aroma and the verities of deed.

I answer to the climbing sap; I heed the aching earth
That travails since creation in the agonies of birth;
I put my hand unto the plow, and keep my eyes ahead;
I leave the dead to lag behind and put away their dead.
I hear the bluebird's tirly-wirly, hear the flicker's trill;
I hear the insect in the grass, the heifer on the hill.
The bass has picked a spawning place; the snake is in the sun;
And everywhere the nimble feet of life begin to run;
And everywhere I turn my eye—to sky, or sea, or sod—
I read a poem ending with—

The Signature of God.

LE ROY TITUS WEEKS.

LIVING UP TO THE LIGHT

LET the light of Thy Gospel shine upon all nations, and may as many as have received it live as becomes it.

Something in the phrasing of this particular portion of the Family Prayer would seem to leave an impression on the little ears of childhood; at any rate, it is apt to make itself remembered in after life, when one sees certain of those who profess and call themselves Christians living as though still in the shadow of ignorance. Stories coming from over the ocean of persecution of Jews in countries supposed to be illumined by the light of the Cross, give a shock to ears more receptive now than in nursery days. Surely the prayers going up from so many households for so many generations have been a long while in reaching high heaven, if the sin of existence should, in Christian lands, still demand the penalty of banishment or extermination.

"Christians? What are Christians? We are Dutchmen," replied the wily traders from Holland when asked by the heathen of the far East as to their religion. They knew that these heathen had been tricked and cheated by former traders bringing cargoes of rum and Bibles, and were now ready to welcome Christian crews with clubs and spears. Kipling tells a pathetic story of a Hindoo girl who, learning that she has been deceived with lies told by the wife of a missionary, promptly shakes from her feet the dust of the mission settlement where she has grown up, and returns to her own people and ancient faith.

"The Commandments say, 'No murder, no murder, see!'" shouts one of Dickens' instructive caricatures who is then described as "platformally pausing as though to accuse his companion of having distinctly stated that they say, 'You may do a little murder and then leave off.'"

Now, as regards the taking of human life, the Gospel trumpet, however unskilful its blower, gives no uncertain sound. Only the law may take the place of age or illness in sending men to their last account. We don't read that those lying and cheating "Christian" traders who gave such offence in the land where "there aren't no ten commandments" did any killing, but as regards the other instructions laid down in Christendom's Bible, it is to be feared that the pessimist who accused Christians of not having yet embraced Christianity as a scheme of life had only too much reason for his assertion. When nations that have received the light of God's Gospel really live as becomes it, making their Bible their law book, even as does the follower of Mohammed his carefully-studied Koran, then will heathendom, no longer puzzled by a discrepancy between preaching and practice, be far more ready to listen to His teachings, who said, "Go and teach all nations."

C. M.

THEY HAVE had their victories; and when the stress is hardest, it is wise to look back on these for encouragement, as songs of joy and triumph bring strength and support along a way beset with pain and sorrow and disappointments: which, when seen in their true proportions, are only as faint specks showing in a universe of infinite light.—*Laurence Oliphant.*

"TEMPLES AND TABERNACLES"

"The groves were God's first temples."—Bryant.

Like drunkards to an inn, men flock these days
To tabernacles, where revivalists let loose
On fellow-men coarse humor, blasphemous abuse,
And jibes. Surely the woods, soft with the haze
Of Spring's awakening, or later all ablaze
With Autumn's tints, should teach mankind somewhat
Of what true worship is, should show that not
From noise and shouting cometh worthy praise.

Peace fills the places which God made for prayer:
No sounds obtrude save whispering winds and song
Of trusting birds: no rough exhorters there
Denounce, with uncouth oratory and strong
Repellant voices, creatures He has made—
Within God's temples all walk unafraid.

O. R. Howard Thomson.

THE COMPANY COW

By Frances Kirkland

"MARY ELLEN hated to part with her," the plumes on Mrs. Williston's hat nodded mournfully. "Yes," she went on, "Mary Ellen is a good girl, and now that she's left all alone it does seem hard that she should have to part with Annabel, too. Mary cried and cried when they took Annabel away, but that wasn't a circumstance to the way she cried when Annabel wandered back. I was there and saw it all," Mrs. Williston concluded.

"But—but cows are so expensive," suggested Constance Everett, the rector's young wife, "and I'm sure Mr. Baker will treat Annabel well; since he has bought her, we need not worry. He's a nice man, and bachelors are devoted to animals," she broke off weakly.

Mrs. Williston's plumes shook with disapproval. "It isn't a question of Annabel," she retorted, "it's Mary Ellen we are agitated about. You don't know her as we do, Mrs. Everett. She'll grieve her heart out over that cow."

"But there isn't enough money in the guild treasury, and anyway I don't know that the rector could—" Constance floundered.

"Of course, he couldn't," snapped Mrs. Williston. "But I have thought of a way, and it's a way that won't hurt Mary Ellen's pride."

Constance leaned forward eagerly.

"There are twenty-five members in the guild, Mrs. Everett," Mrs. Williston impressively announced.

"Twenty-five members," murmured Constance. As secretary of the parish guild she knew its numbers well. "But what's that to do with—"

"What's to hinder our owning a cow?" Mrs. Williston asked abruptly.

"The guild owning a cow!" exclaimed Constance.

"Yes, forming a company and each taking a share, that is, Mr. Baker will sell the cow back for twenty-five dollars; that's less than he gave for her."

"A company cow!" cried Constance. "How would that help Mary Ellen?"

"Let me explain," said Mrs. Williston, with the resigned air of one addressing an imbecile, "each member of the guild will contribute a dollar, and buy back Annabel, and put her in Mary Ellen's charge. Mary Ellen will sell her butter as usual and keep half the proceeds, and the other half will go to pay our guild assessments. We are always behind with our assessments, Mrs. Everett."

On the latter point Constance and her visitor were as one woman.

"You want me to give a dollar?" asked Constance. Light was beginning to dawn. "But what will the rector say?"

"My dear," beamed Mrs. Williston, seeing that her point was won, "my dear, he won't have time to say anything. The thing is as good as done."

"But if the Bishop——" Constance almost groaned in horror.

"My dear, the Bishop also is a man, and this is distinctly a woman's sphere."

A crisp bill left Constance's hand to repose in Mrs. Williston's complacent black bag. The plumes nodded themselves out of the rectory door, and in a brief space Annabel was restored to the pasture of Mary Ellen. It was all done so quickly that Constance found her breath quite taken away. Above her bewilderment a thought surged. "What will the rector say?" and then a firm decision possessed her, "Well, I won't be the first to tell him," she said to herself defiantly.

Simultaneously, twenty-four other members of the guild made the same resolution, and thus a strange thing came to pass—for six weeks the rector did not know of the company cow! If he noticed the fine condition of the guild treasury, he undoubtedly traced it to his sermon on tithes. He never thought of laying the credit on the broad shoulders of the butter-famous Annabel.

It was, therefore, on uninitiated ears that certain sounds fell very late one midsummer night. Constance and the rector were lost in peaceful slumber. All was still in the little village except for a soft mouthing sound in first one, then another kitchen garden. At last a villager awoke and looked about. Hastily donning a pair of overalls, he left his house with a backward call,

"She's loose, she's loose, the company cow is loose. She's eat up our sweet corn, and now she's headed for the minister's!"

The rector and Constance heard the call. They arose and looked from their window into the moonlit summer night. Over unfenced lawns and through flourishing gardens galloped the cherished Annabel, pursued by the breathless villager. As he neared the rectory, the villager looked up and saw heads at the upper window.

"Get her off," he cried, "head her off. She's eat my corn, and she'll eat yourn, too, and where in thunderation will we get our damages, for it's the company cow. Oh, those womenfolks!"

The last remark was lost upon the rector. Beside him Constance moaned, "My pansies, my mignonette!"

The rector beat his forehead. "My dear," he begged, "I am city bred, but you have always spent your summers in the country. How, oh, how, do you address a cow?"

"Say shoo, say shoo to everything!" gasped Constance.

Annabel had stopped for a moment; now she came on apace. The rector leaned frantically from his window, waving his arms, "Shoo, shoo!" he cried in thunderous tones.

The cow only charged the faster. As her pursuer came up he managed to exclaim in deepest scorn, "Say, Elder, you'd ought to say *hi* to a cow, and when I bring her back you'd best not holler!"

They did come back an hour later, the villager and the company cow. Constance and the rector watched them sadly. The rector had been enlightened. He had laughed, but now he was reflecting.

"Come to bed, dear," begged Constance, "maybe we can think of a way out in the morning."

Breakfast was late at the rectory next day. It was interrupted by a small boy with a note for Constance. She tore it open quickly, then bent down to pet her kitten. When she raised her head she was crimson but sober.

"My dear?" questioned the rector.

"She says it's all right, because Mr. Baker likes Annabel, and he likes the butter, too, and he'll give back the money, and——"

"What!" exclaimed the rector. "Always be coherent even if amused."

"Well," said Constance, "she says, Mary Ellen says, that Mr. Baker will take the cow back, and give the guild the money, and pay for the corn. He likes the cow and so Ellen has decided to marry him and—and well, he's coming this afternoon to see you about the wedding, and—and there isn't a company cow any longer!"

The rector met Constance's laughing eyes. "I told you we'd find a way in the morning," Constance said demurely, "but—but you won't have to tell the Bishop, will you?"

"My dear," twinkled the rector, "I think it my duty to tell the Bishop. Like me, the Bishop is a man and a minister, and understands the workings of the parish guild."

"I come to do Thy will, O God." That is what we are here for—to do God's will. That is the object of your life and mine—to do God's will. Any of us can tell in a moment whether our lives are right or not. Are we doing God's will? We do not mean, Are we doing God's work?—preaching or teaching, or collecting money—but God's *will*. A man may think he is doing God's work when he is not even doing God's will. And a man may be doing God's work and God's will quite as much by hewing stones, or sweeping streets, as by preaching or praying. So the question means just this, Are we working out our common every-day life on the great lines of God's will?—*Henry Drummond.*

Church Kalendar

April 25—St. Mark, Evangelist.
" 26—Second Sunday after Easter.
May 1—Friday. SS. Philip and James.
" 3—Third Sunday after Easter.
" 10—Fourth Sunday after Easter.
" 17—Fifth (Rogation) Sunday after Easter.
" 18, 19, 20—Rogation Days.
" 21—Thursday. Ascension Day.
" 24—Sunday after Ascension.
" 31—Whitsunday.

KALENDAR OF COMING EVENTS

April 26—Convocation of the Missionary District of Eastern Oklahoma, at St. Mark's Church, Nowata, Okla.
" 28—Convocation of the Missionary District of Arizona, at Phoenix, Ariz.
Convention of the Diocese of Mississippi, at St. John's Church, Laurel, Miss.
" 29—Convention of the Diocese of Louisiana, at Christ Church Cathedral, New Orleans, La.
Convention of the Diocese of Massachusetts, at Boston, Mass.
Convention of the Diocese of Tennessee, at Grace Church, Memphis.
Convention of the Diocese of West Texas, San Antonio.
May 1—Consecration of the Rev. William Theodotus Capers to be Bishop Coadjutor of the diocese of West Texas, at St. Mark's Church, San Antonio, Texas.
" 5—Convention of the Diocese of New Jersey, at Trenton, N. J.
Convention of the Diocese of Pennsylvania, at St. Luke's and the Epiphany, Philadelphia, Pa.
" 6—Convention of the Diocese of Alabama, at St. Paul's Church, Selma, Ala.
Convention of the Diocese of Western Massachusetts, at Christ Church, Springfield, Mass.
" 8—Convention of the Diocese of Washington, at St. Margaret's Church, Washington, D. C.
" 12—Convention of the Diocese of Dallas, at St. Matthew's Cathedral, Dallas, Texas.
Convention of the Diocese of Harrisburg, at St. James' Church, Lancaster, Pa.
Convention of the Diocese of Missouri, at Christ Church Cathedral, St. Louis, Mo.
Convention of the Diocese of Sacramento, at St. John's Church, Chico, Cal.
Convention of the Diocese of South Carolina, at Christ Church, Greenville, S. C.
" 13—Convention of the Diocese of Arkansas, at St. John's Church, Fort Smith, Ark.
Convention of the Diocese of Delaware, at Emmanuel Church, New Castle, Del.
Convention of the Diocese of Georgia, at St. Paul's Church, Atlanta, Ga.
Convention of the Diocese of Los Angeles, at Los Angeles, Cal.
Convention of the Diocese of Maine, at St. Luke's Cathedral, Portland, Maine.
Convention of the Diocese of Michigan, at St. John's Church, Detroit, Mich.
Convention of the Diocese of Texas, at St. Peter's Church, Brenham, Texas.
" 16—Convention of the Diocese of East Carolina, at St. James' Church, Wilmington, N. C.
" 17—Convention of the Diocese of Iowa, at St. Paul's Church, Council Bluffs, Iowa.
" 19—Convention of the Diocese of Long Island, at the Cathedral, Garden City, L. I.
Convention of the Diocese of Olympia, at Christ Church, Seattle, Wash.
Convention of the Diocese of Rhode Island, at Grace Church, Providence, R. I.
" 20—Convention of the Diocese of Florida, at Holy Trinity Church, Gainesville, Fla.
Convention of the Diocese of Oregon, at Trinity Church, Portland, Ore.
Convention of the Diocese of Southern Ohio, at St. Paul's Cathedral, Cincinnati, Ohio.
Convocation of the Missionary District of Eastern Oregon, at St. Stephen's Church, Baker, Ore.
" 23—Convocation of the Missionary District of South Dakota, at Christ Church, Lead.
" 25—Convention of the Diocese of Kentucky, at St. Andrew's Church, Louisville, Ky.
" 26—Convention of the Diocese of Bethlehem, at St. Luke's Church, Scranton, Pa.
Convention of the Diocese of Central New York, at Trinity Church, Watertown.
Convention of the Diocese of Chicago, at the Cathedral of SS. Peter and Paul, Chicago, Ill.
Convention of the Diocese of Southern Virginia, at St. John's Church, Wytheville, Va.
Convocation of the Missionary District of North Texas, at St. Andrew's Church, Amarillo, Texas.
" 27—Convention of the Diocese of Atlanta, at the Church of the Incarnation, Atlanta, Ga.
Convention of the Diocese of Erie, at Christ Church, Oil City, Pa.
Convention of the Diocese of Minnesota, at the Cathedral of Our Saviour, Faribault, Minn.
Convention of the Diocese of Southern Ohio, at All Saints' Church, Portsmouth, Ohio.
Convention of the Diocese of Virginia, at Christ Church, Alexandria, Va.
" 28—Convention of the Diocese of Newark, at Trinity Church, Newark, N. J.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

AFRICA

Rev. Nathan Matthews.

ALASKA

Miss Agnes Huntoon (in Fifth Province).
Mr. G. B. Burgess (in Fourth Province).

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
Rev. J. M. B. Gill.
Rev. P. N. Tsu.
Mr. M. P. Walker.

JAPAN

TOKYO

Miss Irene P. Mann.

PHILIPPINE ISLANDS

Rev. E. A. Sibley.
Rev. Robb White Jr.

PORTO RICO

Ven. R. S. Nichols.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG NEGROES IN THE SOUTH

Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York City.

Miss Grace Moseley, The American Church Institute for Negroes, 416 Lafayette Street, New York City.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.

Personal Mention

THE Rev. Dr. E. ASHLEY has taken up his work as general missionary for the Niobrara deanery in the missionary district of South Dakota. He will reside at Aberdeen, to benefit from the railroad facilities for the work in general, and the Cheyenne River mission in particular.

THE Rev. HENRY E. COOKE, rector of St. John's Church, Cleveland, Ohio, and secretary of the standing committee of the diocese, is ill at his home in Cleveland, with pneumonia, and the prayers of the Church are being offered for his recovery.

THE Rev. H. H. GOWEN of Trinity Church, Seattle, Wash., has resigned, after sixteen years of service.

THE Rev. P. K. HAMMOND has resigned the rectorship of St. Mary's Church, Eugene, Ore., and has decided to take a much needed rest.

THE Rev. GEORGE A. HARVEY, late of Mount Morris, N. Y., will have charge of Emmanuel Church, Pittsburgh, Pa., while the rector of the parish, the Rev. G. B. Richards, takes a much needed rest of four months.

THE Rev. SETH C. HAWLEY has resigned the charge of St. John's Church, Jackson, Wyo., and has accepted a call to the rectorship of St. Andrew's Church, Manitou, Colo. He will assume his duties in the near future.

THE Rev. EMMANUEL A. LEMOINE of Naperville, Ill., entered upon the rectorship of St. Luke's Church, Niles, Ohio, the first Sunday after Easter. The priest in charge of this mission since 1911 to the present time was the Rev. L. P. McDonald, D.D., rector of Christ Church, Warren, under whose oversight the last of the church building debt was paid, and a rectory secured.

THE Rev. Dr. CHARLES PICKELLS, who has been serving at Salisbury, Conn., became *locum tenens* at Trinity Church, Washington, April 19th, to remain until a rector can be secured.

THE Rev. HENRY GEORGE RAPS, curate of St. Paul's Cathedral, Cincinnati, Ohio, diocese of Southern Ohio, has accepted a call to the rectorship of the Church of the Nativity, Cincinnati, and will assume his new duties May 1st. His address after that date will be 682 Hawthorne avenue, Cincinnati, Ohio.

THE Rev. JOHANNES ROCKSTROH, rector of the Holy Trinity Church, Danville, Ill., and president of the Standing Committee of the diocese of Springfield, has been granted leave of absence by his Bishop, and he and Mrs. Rockstroh will sail for Europe, April 30th, on the S. S. *Victoria Luise*. Communications for the Standing Committee should be addressed to the Rev. J. C. White, secretary, 602 Glenwood avenue, Springfield, Ill. Mr. Rockstroh's address in Europe will be: 6 Shakespeare Road, Bedford, England.

ORDINATIONS

DEACONS

OKLAHOMA.—On Tuesday in Holy Week, April 7th, at the Church of the Redeemer, Oklahoma City, Bishop Brooke ordained to the diaconate Mr. JEDEDIAH EDMEAD, who has had charge of the work among his own race, the colored people of Oklahoma City and Shawnee. He was presented by the Very Rev. William N. Colton. The Bishop preached. The Rev. V. C. Griffith assisted in the service.

OKLAHOMA.—On Tuesday in Easter Week, April 14th, at St. Paul's Cathedral, Oklahoma City. Bishop Brooke ordained to the diaconate Mr. FREDERICK W. GOLDEN-HOWES. The Very Rev. William N. Colton presented the candidate. The Bishop preached the sermon. The Rev. V. C. Griffith assisted in the service. Mr. Golden-Howes has charge of the missions at Purcell, Paul's Valley, and Sulphur.

PRIESTS

OHIO.—At St. Paul's Church, Akron, Ohio, on Saturday, April 4th, the Bishop of Ohio advanced to the priesthood, the Rev. CHARLES OLIVER RUNDEL. The presenter was the Rev. Canon H. E. Cooke; Rev. Dr. Walter R. Breed was the preacher. With these in the laying on of hands were the Rev. G. P. Atwater, the Rev. W. M. Washington, the Rev. F. McIlwaine, and the Rev. F. B. Hornby.

DIED

GREEN.—FANNIE (MCARTHUR) GREEN, wife of Maj. John W. Green, of Alexandria, Va., entered into rest, at the home of her daughter, Mrs. Louis L. Williams, St. Mary's rectory, Pocomoke City, Md., April 3, 1914, aged 81 years. Funeral from St. Paul's Church, Alexandria, Palm Sunday morning.

MEMORIALS

MRS. E. H. GALWAY

MRS. ELIZA H. GALWAY of Pittsburgh, Pa., died in Philadelphia in March at the home of friends. She was the widow of David H. Galway, deceased, and was a devoted Churchwoman, and had been connected with Calvary Church from its earliest days. Always ready to help those in need, she will be greatly missed, and her kindly acts will not be forgotten. Funeral services were held at the home of her sister, Mrs.

James MacGregor, in Pittsburgh. The Rev. David L. Farris of Rochester, N. Y., officiated, assisted by the Rev. J. H. McIlvaine, rector of Calvary Church.

REV. W. R. TROTTER

At a meeting of the vestry of Trinity Church in the town of Bristol, Rhode Island, held April 13, 1914, the following minute was adopted:

The rector and vestry of Trinity Church are saddened and bereaved by the death on April 1st of the Rev. William Ramsay Trotter, *rector emeritus*, and for twenty-six years rector of the parish.

He came to Trinity Church filled with the vigor of youth and the enthusiasm of freshly assumed Ordination vows. It was his only cure, and he loved it dearly. For many years his labors in the parish and in the community were broad and monumental, as pastor, and teacher, and spiritual guide. Under his direction the parish grew from comparative weakness to stable strength and breadth of influence. Large numbers of people came under the influence of his strong and kindly personality, and one of his most enduring monuments may be seen in the unusual number of young men and boys whom he drew to him and whose lives are anchored to the Church. His care for the poor and unfortunate made him ever welcome in their homes as pastor and friend. As priest and citizen he was looked up to and respected by the entire community in which he dwelt and labored so many years.

His latter years were clouded with bereavement and great physical suffering, but he bore himself with that fortitude and cheerfulness which become the soldier and servant of Jesus Christ.

God grant unto him rest, light, comfort and peace in the Church Expectant.

It was voted that this minute be spread upon the records, and a copy sent to the family of the late Rev. William Ramsay Trotter, and that it be published in the Bristol *Phoenix* and The Living Church.

Charley E. McCoy, *Rector.*

A true copy of the records.

Attest: William L. Manchester, *Parish Clerk.*

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergyman in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

Positions Offered—Clerical

PRIEST wanted for small Church in Manufacturing city of 35,000 population, in Central West. Single or young married man desired. Stipend, with mission about ten miles distant, $1,300 to $1,400. If single man, room in parish house supplied. Address, stating when can come, Buckeye, care Living Church, Milwaukee, Wis.

ARCHDEACON in Middle West desires exchange July or August; beautiful modern home and grounds, no duty. Advertiser will take duty if desired. Detroit, Chicago, or Atlantic Coast preferred. Exchange, care Living Church, Milwaukee, Wis.

WANTED.—PRIEST for July and August, important Catholic parish in Greater New York. Daily Mass and late Sunday Mass, no evening services. Stipend, $15 per week, including rooms if desired. Address R., care Living Church, Milwaukee, Wis.

Positions Wanted—Clerical

RECTOR of parish in Central New York. Efficient preacher, wishes Sunday duty, or full charge, during July. Seaside or river preferred. Best references. Address "July," care Living Church, Milwaukee, Wis.

PRIEST in Canada desires parish or mission in States. Good preacher extempore, and visitor. Address "Rector," care Living Church, Milwaukee, Wis.

VIGOROUS, EXPERIENCED PRIEST, now employed, would accept busy parish. Loyal Churchman. Active, care Living Church, Milwaukee, Wis.

Positions Wanted—Miscellaneous

ORGANIST - CHOIRMASTER — Twelve years experience boy and mixed choirs. Highest type Church music, of Anglican chanting, expert in Plainsong. Exceptional recommendations of status and for Churchly style from clergy and musicians. Would want field for teaching—organ, piano, theory. Holding position in large College for women. Devout Churchman. Address, Reverence, care Living Church, Milwaukee, Wis.

THEOLOGICAL STUDENT in Seminary. Graduate in Arts of Eastern College, desires remunerative employment for summer months. Tutoring or companion. Willing to travel. Address W. C. L., 271 Sackett street, Brooklyn, New York.

WANTED—Position as Mother, Matron, or House-mother in school for young boys. Excellent references. Address "Matron," care Living Church, Milwaukee, Wis.

ORGANIST-CHOIRMASTER wants position. Experienced choir trainer, recitalist. Is prepared to remove to any part of the country. References. Address "H," 433 Highland avenue, Passaic, N. J.

THEOLOGICAL student and Churchman desires camp work or tutoring. Will go abroad. Address "J," care Living Church, Milwaukee, Wis.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL TRAINED Organists will arrive from England this month and following months. Experienced candidates on the ground. Parishes please write 147 East Fifteenth street, New York.

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THE WORK and the WORKERS brought together. Bishops, Parishes, and Candidates please write to 147 East Fifteenth street, New York. Vacancies now up to $1,500.

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AUSTIN ORGANS.—The new Austin console is a notable achievement by a firm eminent in modern organ building. A request will bring full information concerning it. In convenience and arrangement it is beyond the age. Austin Organ Co., 180 Woodland street, Hartford, Conn.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. Edward Stubbs, St. Agnes' Chapel, 121 West Ninety-first street, New York.

POST CARDS.—Views of Episcopal Churches and Chapels throughout the United States and the foreign mission field. Send for catalogue. A. Moore, 588 Throop avenue, Brooklyn, N. Y.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. Walter E. Bentley, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

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ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address Sister in Charge Altar Bread.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: Pennoyer Sanitarium, Kenosha, Wis. Reference: The Young Churchman Co.

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CAMPING PLACES to let. Address Mrs. C. Gaulin, Perley Hall, South Bridgton, Me.

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ON SEA COAST, between Bath and Boothbay Harbor, two acres well wooded, summer residence, overlooking ocean, 12 rooms, 3 baths, hot, cold and salt water in bathrooms; also cabin launch with full equipment, new motor, pier and float. Address "Howe," Orange National Bank, Orange, New Jersey.

FOR RENT

CRAGSMOOR, NEW YORK.—Summer cottage, fully furnished, rent for season. Attractive mountain views, Episcopal chapel [illegible] services. Rent $250 to $400. Address: Daniel I. Odell, 2112 North Twenty-second street, Philadelphia, Pa., or The Terwillig [illegible], Ellenville, New York.

ECCLESIASTICAL ART

CHURCH EMBROIDERY, Albs, Chasubles, Maniples, Amices, Altar-frontals, Chalice-Veils, etc.; Materials for making up Embroidered Church Work always in stock.—METAL WORK. Chalices and Patens, Vases, Flagons, Altar-Crosses, Censers, Candlesticks, etc.: Illustrated catalogues free. MOWBRAYS, Margaret street, London, W. (and at Oxford) England.

CLERICAL OUTFITS

CLERICAL TAILORING. — Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. Vestments, etc., solely for Church use are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. Mowbrays, Margaret street, London, W. (and at Oxford), England.

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FOR SALE OR LEASE.—Established Boys' school in one of the best locations in the South. Splendid opportunity. Reasonable terms. For particulars apply J. B. C., care Living Church, Milwaukee, Wis.

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HOLY CROSS HOUSE, 300 East Fourth street, New York. A Permanent Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, $3.00 per week, including meals. Apply to the Sister in Charge.

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ST. ANNA'S, Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of Sisters of St. John Baptist. Address the Sister in Charge. Telephone 31 Mendham.

STAMPS WANTED

CASH paid for Old Postage Stamps from letters mailed before 1870. A. B. Paine, 1353 Beacon street, Brookline, Mass.

ACKNOWLEDGMENTS

FOR STANTON MEMORIAL, ST. ALBAN'S CHURCH, HOLBORN, LONDON

Previously acknowledged	$1.00
Geo. S. R. Wright, West Cape May, N. J.	1.00
Rev. Fred T. Bennett, Phoenix, Ariz.	2.50
	$4.50

TRAVEL

UNUSUAL TRAVEL.—Artist who has studied abroad will conduct small select party to Italy, Switzerland, France, and England. Sailing July 11th, leisurely travel, choice hotels, best located staterooms, automobile tour to Shakespeare's country; first class, $650. Mrs. Fitzgerald, Hardin College, Mexico, Mo.

UNUSUAL TRAVEL. SEE PAGE 922

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Right Rev. Arthur S. Lloyd, D.D., *President.*
George Gordon King, *Treasurer.*

Legal Title for Use in Making Wills: *"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."*

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

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THE BOARD OF MISSIONS

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The Spirit of Missions—$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

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Legal Title, "General Clergy Relief Fund."

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669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 1625 Locust street, Philadelphia.

MONEY TO LOAN

to build churches, rectories, etc. Seven years' time; five per cent. Also gifts to finish a church building. Address REV. J. NEWTON PERKINS, Secretary, 281 Fourth avenue, New York.

APPEAL

THE ALL-NIGHT MISSION

The All-Night Mission will have completed three years of service for God on April 19, 1914. A place where the weary souls to whom all doors are closed may find sympathetic friends to talk and pray with, food, drinking water, clothing, and shelter, night and day. Hospitals and prisons visited. St. Matt. 25: "I was a stranger and ye took me in, clothed me, gave me meat, gave me drink, sick and ye visited me, in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Funds are needed. DUDLEY TYNG UPJOHN, Treasurer, 8 Bowery, Box 81, New York City.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:
- E. S. Gorham, 37 East 28th St. (New York office of The Living Church.)
- Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co).
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield St.
- A. C. Lane, 57 and 59 Charles St.
- Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
- Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
- T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
- Jacob's Book Store, 1210 Walnut St.
- John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
- Wm. Ballantyne & Sons, 1409 F St., N. W.
- Woodward & Lothrop.

BALTIMORE:
- Lycett, 317 N. Charles St.

STAUNTON, VA.:
- Beverly Book Co.

ROCHESTER:
- Scranton, Wetmore & Co.

TROY, N. Y.:
- A. M. Allen.
- H. W. Boudey.

BUFFALO, N. Y.:
- R. J. Seidenborg, Ellicott Square Bldg.
- Otto Ulbrich, 386 Main St.

CHICAGO:
- Living Church branch office, 19 S. La Salle St. (agency for all publications of The Young Churchman Co.).
- The Cathedral, 117 N. Peoria St.
- Church of the Redeemer, Washington Ave. and 56th St.
- A. C. McClurg & Co., 222 S. Wabash Ave.
- Morris Co., 104 S. Wabash Ave.
- A. Carroll, 720 N. State St.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
- Lehman Art Co., 3526 Franklin Ave.
- The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:
- Grace Church.

LONDON, ENGLAND:
- A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of the Young Churchman Co.).
- G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
- Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:
- R. C. Hawkins.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

CHARLES SCRIBNER'S SONS. New York.

Jesus in the Nineteenth Century and After. By Heinrich Weinel, D.D., Professor of Theology at the University of Jena, and Alban G. Widgery, M.A., formerly Burney Prizeman and Burney Student, Cambridge, and Student at the University of Jena and Paris.

PAMPHLETS

FROM THE AUTHOR.

On Churchgoing. A Sermon by William Frederic Faber, Saint John's Church, Detroit, March 29, 1914.

LONGMANS, GREEN & CO. New York.

MODERN OXFORD TRACTS:

The Relation of the English Church to the Non-Episcopal Communions. By W. J. Sparrow Simpson, D.D., Chaplain of St. Mary's Hospital. Modern Oxford Tracts. Price 20 cents net.

The Solidarity of the Faith. Charles Gore, D.D., Bishop of Oxford. Modern Oxford Tracts. Price 20 cents net.

The Threefold Strand of Belief. Henry Scott Holland, D.D. Modern Oxford Tracts.

The Moral Perfection of Our Lord Jesus Christ. H. L. Goudge, D.D. Modern Oxford Tracts. Price 20 cents net.

BULLETINS

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. 105 E. 22nd St., New York.

Annual Reports of the Federal Council of the Churches of Christ in America for the Year 1913.

THE CHURCH AT WORK

SUMMER CONFERENCE OF CHURCH WORKERS IN SECOND PROVINCE

THOSE IN charge of the arrangements for the summer conference for Church workers of the Second Province have shown themselves willing to make an adventure in the time for the conference this year, June 8th to 13th.

Religious workers usually gather for their conferences during the months of July and August, and no doubt with good reason. There are reasons, however, that suggest themselves for gathering the Church workers of the Second Province for conference in early June.

Since the conference this year will be held in New York at Cathedral Heights, New York's weather conditions demand serious consideration. There are weeks of charming weather in New York in the summer time. Usually those weeks are from the middle of May to the middle of June. Evidently the committee on arrangements have studied New York's weather conditions to good purpose. They have planned the conference to cover that period when New York generally counts upon fine weather.

For thousands of Church workers vacations begin soon after the middle of June. To avoid cutting in on vacations that may be planned for places far from New York, the managers have placed the conference in early June.

All interested will be glad to learn that among other experienced leaders, Bishop Lloyd, president of the Board of Missions, and Miss Grace Lindley, associate secretary of the Woman's Auxiliary, will lead in the conferences on missions: the Rev. William E. Gardner, secretary of the General Board of Religious Education, and the Rev. Lester Bradner, Ph.D., will conduct conferences on phases of religious education. Bishop Lines of Newark, Professor Vida D. Scudder, and the Rev. F. M. Crouch, field secretary of the Social Service Commission, will speak on important departments of the Church's work along lines of Social Service.

THE NEW NATIONAL CATHEDRAL AT WASHINGTON

BECAUSE OF the anonymous gift, recently, of $500,000, said to be from a New Yorker, the building of the Cathedral will proceed, the drawing of Architect Vaughan of Boston of the proposed portals having been accepted. Among the four chief great opportunities for Cathedral building in Anglican dioceses are Liverpool, England; New York, Baltimore, and Washington; and Boston archi-

tects are intrusted with two of them, Ralph Adams Cram supervising that of St. John the Divine in New York, and Mr. Vaughan that of SS. Peter and Paul. Associated with Mr. Vaughan in the designing was George Bodley of London. It is thought the National Cathedral will cost about $5,000,000. One section, Bethlehem Chapel, is already up, and the Bishop's house, which has cost about $50,000. The architecture of the Cathedral is decorated Gothic of the fourteenth century, a type which Mr. Vaughan holds to be "the most beautiful that the world has ever seen." The Cathedral is to be about the size of Salisbury, and longer than the Cathedrals of Gloucester, Durham, or Lichfield in England. Standing on the highest point of Mount St. Alban, nearly four hundred feet above the Potomac, covering an acre and a half of ground, which slopes away on every side, its roof will appear to the eye on a level with the Washington monument. There is already a Boys' National School and a Girls' National School connected with the Cathedral. St. Alban's Church at the Cathedral close is to be incased in stone, like the present parish house, at a cost of $20,000, which will be a great addition to the Cathedral grounds.

LARGE BEQUEST TO DIOCESE OF DELAWARE

By the will of Mrs. Elizabeth Williams of Middletown, Del., the diocese is made the principal beneficiary of an estate of $75,000, the largest gift it has ever received. Under the will $500 is left to St. Mark's Church, Millsboro. Outside of a small sum given to relatives, the remaining estate of $70,000 goes to the trustees of the diocese, the income to be applied in the following manner:

Two-thirds of the income is given to the missions in the diocese, according to the number in existence at the time of the distribution. The remaining one-third is given to the choirs of the missions. The part to be assigned to such choirs is to be divided equally among active members.

Relatives contested the will, but the Register of Wills decided, April 14th, in favor of the Church.

NEW CHURCH BUILDINGS AT BALTIMORE

At a meeting of the congregation of Mount Calvary Church, Baltimore, Md. (Rev. W. A. McClenthen, rector), it was decided to have architects prepare plans for a new church, new clergy house, and new parish building, as soon as a sufficient amount, fixed at $100,000, is raised or subscribed. The total amount needed is estimated to be $200,000. The church will be rebuilt on the lot now occupied by the present structure, which was erected in 1845, and which, during recent years, has suffered greatly, so that to make the necessary repairs would amount practically to rebuilding. The proposed new group of buildings is expected to exceed in dignity and architectural beauty any other church buildings in the city.

CLERGY SUMMER SCHOOL AT SEABURY DIVINITY SCHOOL

A summer school for the clergy was inaugurated last year at Seabury Divinity School, Faribault, Minn., and was a pronounced success. Plans are being perfected for the second session of the school, to be held from June 2nd to 12th. The programme includes five lectures on the Eschatology of the New Testament, by the Rt. Rev. F. A. McElwain; two lectures on the Philosophy of Bergson, by Professor C. A. Poole; five lectures on the First Epistle to the Corinthians, by Professor Elmer E. Lofstrom; three lectures on Apologetics, by Professor Paul Matthews; five lectures on the English Church under the Tudors and Stuarts, by the Rev. I. P. Johnson, D.D.; four lectures on "The Sunday School: How to get results," by the Rev. C. H. Young, and three seminars conducted by the Rev. A. H. Wurtele, the Rev. William H. Knowlton, and the Rev. F. F. Kramer; reading of the Church service and public speaking, by the warden. Faribault is a delightful place to visit in the early summer, and the accommodations at Seabury are ample. A registration fee of $5.00 is required, and room, board, and light costs $5.00 a week. The clergy are requested to register before May 30th, but in case of non-attendance the fee will be returned. All communications should be addressed to the warden, the Rev. F. F. Kramer, D.D.

ALTAR AND REREDOS AT EMMANUEL CHURCH, LANCASTER, WIS.

On Easter Even, at Emmanuel Church, Lancaster, Wis., diocese of Milwaukee, the rector, the Rev. Wilfred A. Munday, dedicated a new altar and reredos, to take the place of the temporary altar which has done service for some years. The altar and reredos, the work of Messrs. Wangerin-Weickhardt of Milwaukee, are built of oak, with a light, dull finish, and are very Churchly. The purchase of the altar was made possible by gifts from the two guilds, and by gifts from members and friends of the parish. At the same time there was blessed a new hymn tablet, given by the children of the Sunday school.

NEW ALTAR AND REREDOS
EMMANUEL CHURCH
Lancaster, Wis.

FOR REVISION OF THE PRAYER BOOK

The Joint Commission appointed by the last General Convention "to consider and report to the next Convention such revision and enrichment of the Prayer Book as will adapt it to present conditions, if in their judgment such revision be necessary," met at New York in the Bible Room of the General Theological Seminary on Wednesday, April 15th, and held four sessions on that and the following day. There were present the Bishops of Pittsburgh, Western New York, and Long Island, Rev. Mr. Suter, Rev. Dr. Gummey, Rev. Professor Robinson, Rev. Dean Moses, Rev. Dr. Hart, Mr. Pepper, Mr. Bacot, Mr. Gardiner. The Bishop of Pittsburgh was elected president, the Rev. Dr. Hart, secretary, and Mr. McMaster of St. Louis, treasurer.

The commission voted that, inasmuch as in its judgment revision and enrichment of the Prayer Book may be necessary, it would proceed to act under the terms of its appointment.

Six sub-committees were appointed as follows:

1. On prefatory matter and general arrangement, the Bishop of Los Angeles, chairman.

2. On Morning and Evening Prayer and Litany, the Bishop of Western New York, chairman.

3. On the Holy Communion, including the Collects, Epistles, and Gospels, the Bishop of Atlanta, chairman.

4. On the Occasional Offices, the Bishop of Long Island, chairman.

5. On the Psalter, the Bishop of Long Island, chairman.

6. On the Ordinal, etc., the Bishop of Nebraska, chairman.

The secretary was made an advisory member of the committees.

The matters referred to the commission by the House of Deputies and the communications received from correspondents were distributed among the sub-committees. The commission entered upon an extended discussion of additions and alterations, covering a large part of the Prayer Book and each was referred to the appropiate sub-committee. The committee adjourned to meet in November next.

SUNDAY IN THE INTEREST OF PEACE

A request is made by the Federal Council of the Churches of Christ in America, through its Commission on Peace and Arbitration, that churches will observe Sunday, May 17th, in the interest of international peace and arbitration, this being the anniversary of the first Hague Conference. A circular has been sent out to a large number of pastors of churches asking for the observance of the day, and the preaching of sermons appropriate to it. The Council has secured the services of the Rev. Sidney L. Gulick, of Japan, to assist in work directed by a Committee on Relations with Japan, which is to take up the question of international and race relationships from the point of view of the Christian gospel.

MUNICIPAL BELL TOLLED ON GOOD FRIDAY

At Syracuse, N. Y., a unique recognition was given to the observance of Good Friday by the tolling of the city hall bell thirty-three times, beginning at noon, the number designating the number of years of our Lord's life on earth. Authority for this was given by the mayor in response to a delegation of ministers who proffered the request. Observing that Roman Catholics and Jews were not included in the body making the suggestion, the mayor communicated with representatives of both bodies, and found them entirely willing that the observance should be given.

DEATH OF REV. J. H. W. FORTESCUE-COLE

There passed to his rest on April 14th, at St. Michael and All Angels' rectory, Seaford, L. I., the Rev. John Henry W. Fortescue-Cole. Mr. Fortescue-Cole was an Englishman, and an officer in the British army, but resigned because of ill health, and came to America about twenty years ago. He entered Bexley Hall, at Gambier, to study for holy orders. He was ordained deacon in 1898 and priest in 1899, by Bishop Leonard. He founded St. Paul's Church, Kenton, Ohio, and was rector for seven years. After a few

months in Cleveland he became rector of St. [illegible] Mauston, Wis., but the [illegible] severe, and in 1906 he was [illegible] priest in charge of St. Michael and All Angels' Church, Seaford, L. I., where he died. Mr. Fortescue-Cole found a run-down and neglected mission, with a beautiful but nearly empty church. His faithful and untiring work, in spite of continual ill-health, has resulted in improvement in every way; numbers of unbaptized persons have been brought to receive the sacraments. He was respected and beloved by all who knew him. He was a man of brilliant intellect and scholarly attainments, but so modest in disposition that few realized his powers of intellect, or fathomed his deep spirituality. He is survived by his wife and one daughter, the wife of the Rev. Vincent C. Lacey.

GOOD FRIDAY OBSERVED AT BRUNSWICK, GA.

A TOUCHING incident occurred on Good Friday at Brunswick, Ga., at some of the wharves where large vessels were loading lumber. The rector of St. Mark's Church, the Rev. R. E. Boykin, had requested the people of the city to observe a few minutes silence at three o'clock, and to meditate upon our Blessed Redeemer, and that the church bell would be tolled at three o'clock to remind them of this. The foremen at the wharves asked all the laborers to take off their hats and kneel, which they did for a space of five minutes in the vessels and on the wharves.

REFORMED EPISCOPAL MINISTER CONFORMS

MR. WILLIAM VESSELS EDWARDS, for six years a minister of the Reformed Episcopal Church at Ashtabula, Ohio, has conformed to the Church, is now a postulant for Holy Orders, and, together with Mrs. Edwards, is preparing for confirmation. He was born and reared in Philadelphia, where he received his academic training, and is a graduate of the divinity school of the Reformed Episcopal body in that city. He has also had post-graduate work at Oskaloosa College, Iowa. For the present he will live in Cleveland.

MISS SMITH'S FORTUNE GOES TO THE CHURCH

BY THE WILL of Miss Hannah M. Smith of Dover, N. H., her real estate and personal property, valued at $21,000, will be converted into cash, and divided equally between the Domestic and Foreign Missionary Society and St. Thomas' Church, Dover. Miss Smith was sometime matron of Bishop Doane's school at Albany, N. Y.

CONDITION OF BISHOP STRANGE

THE RT. REV. ROBERT STRANGE, D.D., Bishop of East Carolina, who was taken ill in New York City soon after the opening of General Convention last October, had so far recovered that he was able to return to his home at Wilmington, N. C., two weeks ago. In a pastoral letter to the people of his diocese he expresses the hope that he will be able to resume at least part of his work in the near future. The Bishops of North Carolina and South Carolina have made some visitations for him this spring, but the Standing Committee has not made provision for general diocesan visitation, and will not do so until the condition of the Bishop's health can be definitely determined.

NOTABLE CONFIRMATIONS

ON WEDNESDAY in Holy Week Bishop Coadjutor Theodore I. Reese, D.D., of Southern Ohio, completed his fourth visitation for confirmation in less than a year, and since the great flood, in the united parishes of Gallipolis and Pomeroy, Ohio (Rev. C. E. Mackenzie, rector). In this period he has confirmed 124 candidates about equally divided in sex, of whom 114 were adults, and 111 actual accessions from outside the Church, and notable for quality as well as number. In this period also there have been 56 adult besides 13 infant baptisms. This, the Bishop says, establishes a new record for confirmations in the diocese. The resident communicants have doubled in both places within three years.

NEW CHURCH FOR UNIVERSITY OF MINNESOTA STUDENTS

THE PLAN of building a collegiate church at the agricultural school of the University of Minnesota at St. Anthony Park, Minn., is making good progress. A commanding site has been secured at the entrance of the university campus; the old church has been sold, and $7,500 raised toward the new building, which, with the site, will cost $17,000. Including the summer school, fully 2,500 students register here during the year, and as the farm school students live in dormitories on the campus, it is an exceptional opportunity, which the Church cannot afford to lose. They are a picked body of young men and women, seeking to improve the conditions of agricultural life, away from home during a formative period, in a strange environment, with old habits broken and new ones forming, who need shepherding by the Church. St. Matthew's is a parish of less than one hundred communicants, receiving no missionary aid, and unable to accomplish such a task without the generous assistance of the Church at large.

PROPOSED CHURCH OF ST. MATTHEW
To be erected at the corner of Carter and Chelmsford Avenues, St. Paul

OUR WORK IN MEXICO

OUR WORKERS in Mexico do not seem to be apprehensive of trouble, and telegraphic inquiry to the Missions House results in the information that work is continuing throughout the mission, and that there is at least no expectation of interruption. The convocation is appointed to be held in Toluca, April 22-23. This is a point in central Mexico not far from the capital city. There are remaining in Mexico City, in active work, Archdeacon Mellen, Rev. Allan L. Burleson, Miss T. T. McKnight, and Deaconess Claudine Whitaker; in Guadalajara the Bishop, Rev. Messrs. Tracy and Watson and Miss M. C. Peters; at Oaxaca the Rev. H. M. Green. The schools, Hooker School, Mexico City, and St. Andrew's, Guadalajara, are in operation. A letter received at the Missions House from Archdeacon Mellen dated April 1st, speaks of advance work, and voices no alarm. At the office of The Young Churchman Co., an order from the City of Mexico for Sunday school text books was filled last week, the letter showing no indication of anxiety on the part of the workers. What changes may be made necessary by reason of the conditions developing early this week cannot yet be indicated.

MEMORIALS AND GIFTS

AT ST. THOMAS' CHURCH, Garrison Forest, Baltimore county, Md. (Ven. Hobart Smith, rector), a window was unveiled on Easter Day, presented by Mr. and Mrs. W. Plunket Stewart of Philadelphia, in memory of their son, Alexander Johnston Cassatt Stewart. The window was dedicated on Maundy Thursday afternoon. It was executed by the Tiffany studios of New York, and is an interpretation of the words in the Book of the Revelation of St. John, "There shall be no night there." A miniature of the window was made by Louis C. Tiffany's process of etching on glass, and was installed in the Church of the Redeemer, Bryn Mawr, Pa.

AT ST. JOHN'S CHURCH, Dubuque, Iowa, a sum of money has been given by the family of the late Hon. A. J. Van Duzee, the income of which is to be used in behalf of the choir. A new Heaton, Butler & Bayne window has been placed in the south aisle in memory of Mrs. Eliza David, given by Mrs. Carey, wife of the Governor of Wyoming, and her brother,

ROYAL
Baking
Powder
Absolutely Pure
Its active principle is derived from healthful fruit
FULL WEIGHT
ROYAL BAKING POWDER
ABSOLUTELY PURE
No alum
No lime phosphates
Alum baking powders derive their active principle from sulphuric acid
Study the Label

D. B. David, children of Mrs. David. The window represents the "Good Wife," and is a beautiful example of stained art glass.

The will of the late William H. L. Russell of Baltimore directs that $1,000 in Baltimore city stock shall be set apart as a memorial of the testator's mother. During Mrs. Russell's life time, the income from this stock is to be equally divided between her and the Bishop of Maryland, and at her death the whole amount is to be vested in the Bishop. The income of the legacy is to be used by the Bishop in connection with the Bishop's guild.

At St. Paul's Church, Bellevue, Ohio, on Easter Day, the rector, the Rev. O. F. Crawford, blessed a bread box given by St. Agnes' guild, in memory of a deceased member, Mrs. Louella Mayne Meehl. He also blessed a processional cross, the gift of Dr. and Mrs. M. W. Bland, in thanksgiving to God for the gift of their daughter, Florence Margaret, whose birthday fell upon Easter Even.

On Easter Day, in Grace Church, Carthage, N. Y., the rector, the Rev. Frederic S. Eastman, blessed a beautiful brass processional cross, given by Mrs. George Ryther of Carthage in memory of her mother, Mrs. Adelia R. Cutler, who had been a zealous member of the parish until her decease two years ago.

The Social Society of St. Stephen's Church, Buffalo, N. Y. (Rev. Francis J. Angel, rector), has placed seven stained glass windows, of conventional design, in the church, thus completing the entire set. Concrete steps have been placed at the outer entrance, and electric lights are about to be installed.

St. Paul's Church, Louisville, Ky. (Rev. David Cady Wright, rector), was enriched on Easter Day by two memorials; a pair of brass vases for the altar, given in memory of Susan Speed Morton, by her mother and brothers, and a silver ciborium, in memory of Samuel Gwathmey Tyler, the gift of his mother.

At St. Thomas' Church, Terrace Park, Ohio (Rev. Francis H. Richey, rector), a memorial window was dedicated Easter Day, the subject being "Christ in Gethsemane." It was a gift to the parish from Mrs. Theodosia Traber, in memory of her two daughters, Florence Traber Campbell, and Jane Traber.

A recent bequest of $5,000 to St. Clement's Church, Wilkes Barre, Pa., will be used to build an organ chamber, and vesting rooms for the clergy and choir. An altar book was blessed and used for the first time on Easter Day. An offer of the gift of a rood screen has been made and accepted.

A brass cross has been presented to St. John's Church, Uniontown, Ky. (Rev. Arthur Gorter, rector), the gift of Norman S. Birsted, in memory of Arthur Shock and Thomas McCauldin, who were his fellow-students in St. John's School for Postulants.

Mr. E. Glenn Perine and his sister, Miss Anne C. Perine, two of the most generous benefactors of the diocese, have recently presented to the authorities of the Church Home and Infirmary, Baltimore, a lot, for extension purposes.

On Easter Day a processional cross was presented to St. Thomas' Church, Canonsburg, Pa., by Mr. F. W. Townrow; a beautiful fair linen was given by Mrs. Townrow, and cut glass cruets were given by the choir.

Two richly embossed silver alms basins were presented on Easter Day to St. Luke's Church, Atlanta, Ga., by the Misses Ollinger, in memory of their parents and sister. An altar cloth was presented by Mrs. Ryan.

By the will of the late Mrs. E. D. Smith, the Sunday school of Christ Church, Reading, Pa. (Rev. Frederick Alexander MacMillen, rector), is to receive $1,000.

DELAWARE

Frederick Joseph Kinsman, D.D., Bishop

Time and Place of Diocesan Convention—Other News

Because of the vacancy in the rectorship of St. Thomas' Church, Newark, the place appointed last year for the meeting of the diocesan convention, the Standing Committee has designated Immanuel Church, New Castle (the Rev. Alban Richey, rector), as the place for the next convention, Wednesday, May 13th.

The Rev. William H. Laird of Wilmington has been elected president of the Standing Committee, *vice* the Rev. Hamilton B. Phelps, late rector of St. Thomas', Newark, who has become rector of Trinity Church, Thomaston, Conn.

Bishop Kinsman has just returned to Bishopstead, Wilmington, after several months spent abroad, and is much improved in health.

FOND DU LAC

R. H. Weller, D.D., Bishop

The Death of Mrs. Bragg

The death of Mrs. Cornelia Coleman Bragg, widow of the late General E. S. Bragg, occurred at her home in Fond du Lac early last week. Her distinguished husband died during the past winter. The burial service was held on the 15th inst. at the Cathedral, Bishop Weller officiating. General and Mrs. Bragg had resided for more than half a century in their late homestead in Fond du Lac.

GEORGIA

F. F. Reese, D.D., Bishop

Spring Meeting of Athens Convocation

The spring meeting of the Athens convocation was held on April 16th and 17th in Grace Church, Gainesville, Ga. (Rev. I.

NEW LIFE

Found in Change to Right Food

After one suffers for months from acid dyspepsia, sour stomach, and then finds the remedy is in getting the right kind of food, it is something to speak about.

A N. Y. lady and her young son had such an experience, and she wants others to know how to get relief. She writes:

"For about fifteen months my little boy and myself had suffered with sour stomach. We were unable to retain much of anything we ate.

"After suffering in this way for so long I decided to consult a specialist in stomach diseases. Instead of prescribing drugs, he put us both on Grape-Nuts and we began to improve immediately.

"It was the key to a new life. I found we had been eating too much heavy food which we could not digest. In a few weeks after commencing Grape-Nuts, I was able to do my house work. I wake in the morning with a clear head and feel rested and have no sour stomach. My boy sleeps well and wakes with a laugh.

"We have regained our lost weight and continue to eat Grape-Nuts for both the morning and evening meals. We are well and happy and owe it to Grape-Nuts."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

New

"Church Booklets"

To the popular and very attractive series of "Church Booklets"—red line editions—there have recently been added the following:

LAPSED AND LAPSING COMMUNICANTS. [No. 129]

By Frederic Cook Morehouse, Editor of The Living Church 16 pages, $2.00 per hundred.

This is an editorial that recently appeared in The Living Church. It is reprinted in this form at the request of the rector of one of the most important Chicago parishes, who writes: "I want to send them out in Eastertide with our yearly appeal to the 'lapsed' persons who failed to make their Easter communions." Very likely other rectors will be glad to use it in the same way.

WHEN A GOOD MAN DIES, WHERE DOES HIS SOUL GO TO? [No. 128]

Reprinted from an English source. Price $2.00 per hundred.

PRAYERS FOR THE DEAD. [No. 68]

8 pages, $1.00 per hundred.

A Revised Edition of

NINETEEN QUESTIONS ABOUT THE EPISCOPAL CHURCH. [No. 127]

By the late Rev. R. S. Barrett. Revised and corrected to date. Price $2.00 per hundred.

INFANT BAPTISM. [No. 67]

By the Rev. Lee H. Young. 8 pages. $1.00 per hundred.

THE THIRD GREAT PRECEPT.

[Alms-giving] [No. 66]

By Lilla B. N. Weston. 8 pages. $1.00 per hundred.

THE USE OF THE CHALICE.

[The Report of the House of Bishops, 1913] [No. 124]

16 pages. $2.00 per hundred.

THE BUSINESS SIDE OF MISSIONS. [No. 122]

By Frederic Cook Morehouse, Editor of The Living Church. 16 pages. $2.00 per hundred.

WHY I AM A CHURCHMAN.

Brief Answers to Two Questions: Why I Came Into the Church, and Why I Remain There. [No. 156]

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M. Merrins, vicar). On the evening of the 16th the Bishop delivered an address in the auditorium of Brenau College to a larger congregation than could be accommodated in the church. His subject was "The Church's Relation to Education." At ten o'clock the next day the Holy Communion was celebrated, the Bishop celebrating, assisted by the Very Rev. Thomas Duck, deacon; the Rev. H. Fields Saumenig, sub-deacon, and the Rev. I. M. Merlinjones. At the close of the service the Dean called the convocation to order, and read his report, which showed the district to be in a healthy and progressive condition. Reports of other missionaries were also read. At noon the Rev. H. Fields Saumenig addressed about four hundred of the students and professors of Brenau College, taking for his subject: "Woman: Her Ideal and Sphere." At 2:30 P.M. the Woman's Auxiliary met, with delegates from various parishes in the district. Mrs. C. L. Pettigrew, diocesan president, was present, and the meeting was brimful of enthusiasm over missions.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Building Burned at Yeates School—Other News

THE FINE old Colonial mansion of Yeates School, near Lancaster, was destroyed by fire on the evening of Easter Day. It was occupied by the headmaster, the Rev. Frederic Gardiner, and his family. Mr. Gardiner and family were away when the fire occurred.

AFTER A very earnest and vigorous campaign, instituted for the purpose, Trinity Church, Jersey Shore, paid off the second mortgage on its property at Eastertide.

PURSUANT to the joint action of the congregation and vestry, taken on Monday evening, April 13th, St. Matthew's Church, Sunbury, has purchased a rectory.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Largest Easter Offering at the Church of the Advent

AT THE Church of the Advent, Boston, the Easter collection was over $8,500. This was by far the largest Easter offering in any Boston church, and brings the parish endowment up to over $150,000.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Marriage of the Rev. H. D. Perkins

THE MARRIAGE of the Rev. H. D. Perkins, rector of Trinity Church, Wauwatosa, with Miss Florence St. George, daughter of the Rev. Professor Howard B. St. George, D.D., of Nashotah Seminary, took place on Wednesday, April 15th, at Nashotah Chapel, Dr. St. George officiating.

NEWARK

EDWIN S. LINES, D.D., Bishop

Large Offering and Gifts at Christ Church, Ridgewood

THE OFFERING at Christ Church, Ridgewood, N. J. (Rev. Philip C. Pearson, rector), on Easter Day was $1,705.23; the largest Easter offering in the history of the parish. In fact, it is more than double that of any previous year. Three handsome gifts were received: a baptismal shell, a lavabo, and cruets.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Open-Air Services in Seattle on Good Friday

AN UNUSUAL service was held on Good Friday evening in Seattle. The Rev. E. V. Shayler, rector of St. Mark's Church, with forty members of the St. Mark's Brotherhood, met in Pioneer Square, the busiest down town spot, and held a service, telling the story of the Cross to large crowds. Headed by the crucifer, the procession marched into the crowded down town quarters, and another service was held. Four stations were made, and an increasing crowd gathered at each. Several thousand people, most of whom never enter a church, thus heard the Good Friday message.

OREGON

CHARLES SCADDING, D.D., Bishop

Improvements to Church Property—The Archdeacon's Mission

AT THE Church of the Good Samaritan, Corvallis (the Rev. C. B. Runnals, rector), plans have been drawn for a new chancel, a large vestry room, sacristy, and rector's study. At Holy Innocents' Church, Astoria (the Rev. J. D. Vince, vicar), plans have been prepared for a rectory, to cost about $2,200. At Calvary chapel, Seaside, under the same minister, two rooms are being added to the cottage, and a new chancel is being planned.

DURING HOLY WEEK Archdeacon Chambers conducted a mission at the chapel of the Holy Spirit, Sutherlin. The chief addresses were teachings on the Church.

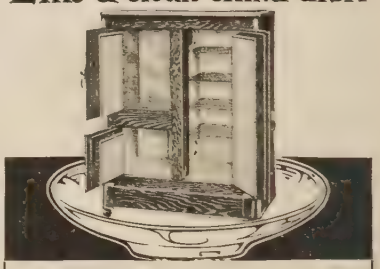
PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Meeting of Woman's Auxiliary Officers

ON TUESDAY in Easter week, at the parish house of the Church of the Ascension, Pittsburgh, the officers of the diocesan branch of the Woman's Auxiliary held a conference for the officers of the parochial branches. There was a large attendance from the city and suburban parishes, Oakmont, Butler, Ambridge, Sewickley, Bellevue, Crafton, Homestead, and some other towns sending representatives. Plans were made for the better systematizing of the work for the next season. The semi-annual meeting of the diocesan branch, with the first ingathering of funds for the United Offering of 1916, will take place on April 28th, at Emmanuel Church, Pittsburgh.

Like a clean china dish



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QUINCY

M. E. Fawcett, D.D., Ph.D., Bishop

Bishop Fawcett Resumes Visitations

The Bishop has recovered sufficiently from his recent illness to resume his visitations in the diocese.

WASHINGTON

Alfred Harding, D.D., Bishop

New Church Out of Debt—Clergymen Sick on Easter Day

The Easter rejoicings at All Souls' Church (Rev. J. McBride Sterrett, rector), were increased by the announcement that, in addition to the Easter offering, the united efforts of the rector, the ladies' aid society, and the men's canvassing committee had liquidated the remainder of the debt on the church lots, amounting to $3,000. A sufficient sum also was pledged to complete the Sunday school rooms of the new church, which can now be consecrated as soon as it is finished.

The Rev. J. J. Dimon, rector of St. Andrew's Church, was taken suddenly ill at the early Eucharist, Easter Day, and was unable to proceed with the service. The Rev. W. Norwood Tillinghast, one of the curates at Epiphany Church, took the later service for him. The Rev. John M. E. McKee, who has been taking the services at the chapel at Glen Echo, being sick, the Easter service was taken by the Rev. Howard G. England of the Church of the Holy Comforter.

WESTERN NEW YORK

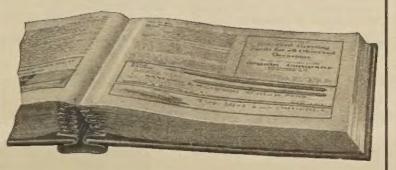
Wm. D. Walker, D.D., LL.D., D.C.L., Bishop

Many Churches Receive Memorials and Gifts—Contribution for St. Luke's Hospital, Tokyo—Other News

Easter Day brought many gifts, memorials, or improvements to various parishes. To Grace Church, Scottsville (Rev. W. Guy Raines, rector), was presented a beautiful book of services for the altar, by the chancellor of the diocese, the Hon. Selden S. Brown, in memory of his wife, Adell M. Brown.—A new organ was installed, and used for the first time, at Trinity Church, Warsaw (Rev. A. A. Murch, rector). This was paid for by subscriptions, and also by a generous sum given by Mrs. M. A. Older, in memory of her sister, Mrs. Hetty Bingham McClure.—A new hardwood floor was laid in the chancel of Trinity Church, Canaseraga (Rev. A. Sidney Dealey, rector), by the Daughters of the King.—St. Mark's Church, Buffalo (Rev. Nathan W. Stanton, rector), was the recipient of a very handsome brass receiving basin and alms basins from Mrs. Mary J. McAllister, in memory of her husband, Archibald D. McAllister, who, for over twenty years, was a vestryman of the parish.—St. John's Church, Dunkirk (Rev. Franklin Lee Metcalf, rector), was presented with a silver Communion set, for private administrations to the sick, by Mrs. Charles Whelpton, in memory of her mother, Mrs. Emily King. Also an altar service book was given by Mr. William West, in memory of his sister, Miss Carrie West. And a beautiful Prayer Book, for the use of the clergy, was presented by Mrs. Walter M. Gibbs, as a memorial to her mother, Mrs. Clarissa Van Ness.—The sanctuary of St. Peter's Memorial Church, Dansville (Rev. Charles W. Hakes, M.D., rector), has been greatly improved by a high oak panel, corresponding to the interior furnishings of the church, which extends from either side of the reredos around the sanctuary walls. This was made possible through the generosity of Mr. E. T. Scovell of Cleveland, Ohio, and Mr. Henry Taft of Oakland, Cal., and contributions from a few others. A chaste altar cross of cast brass was presented by Mrs. B. H. Oberdorf, in loving memory of her father, who was one of the first vestrymen of St. Peter's. It bears the following inscription: "To the Glory of God. In memory of Timothy Bunker Grant. 1819-1899."—At St. Peter's Church, Geneva (Rev. Kenneth A. Bray, rector), a beautiful and unique electric cross was constructed and presented by Dr. Dey. It is a plain Roman cross made of amber glass, behind which are concealed the electric bulbs, softened by ground glass. This cross surmounts the reredos.—Special gifts on Easter Day to the Church of the Holy Communion, Buffalo (Rev. Percy Isherwood, curate), consisted of two cheques of $100 each for the building fund of the new church from two of the parish organizations. Ten hymnals with music were given to the choir by Mr. R. W. Jones.

During Lent the churches of Rochester united in an effort to raise at least $1,000 for St. Luke's Hospital, Tokyo, to swell the national fund of $100,000. Each parish appointed a committee to raise the money, and on April 3rd all committees met to report that the sum raised was over $1,200.

A real estate deal, involving five lots and a house of the value of more than $10,000 has recently been made by the vestry of St. Paul's Church, Rochester, preliminary to the erection of a mission of the parish church. A census of the territory shows that there are more than five hundred Church people within the limits of this district, and also a large population not affiliated with any religious organization. The



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JUDGES AND DIGESTION

A Prominent Prison Reformer Declares that Many Prison Sentences are the Results of Bad Digestions

A well-known member of the State Prison Commission of New York, in a recent address in Buffalo, is reported to have said: "The whole system of sentencing is absurd. The length of a man's sentence sometimes depends upon the Judge's digestion."

There may be some difference of opinion as to the correctness of this assertion when applied to Judges, but if this prison reformer had gone a little further and declared that many crimes may be traced to bad digestion, he would have stated a truth universally recognized and upon which there is little room for controversy. Of course Judges are only human beings, and to say that their dispositions are sometimes affected by their digestions is simply another way of affirming the fact that they are human. No man who has disordered or impaired digestion is capable of thinking clearly, fairly judiciously.

So far as crimes are concerned, it would not be possible to compile statistics showing the intimate relation between crime and indigestion. Indigestion disturbs mental equilibrium, poisons the blood, and leads to acts which could never be committed by a man whose digestive powers are in good working order. A quarrelsome temperament is aggravated and quite often developed by an excess of high proteid foods.

Whether the more heinous crimes can be traced to indigestion or not, it is a fact that a well-balanced ration such as shredded wheat biscuit with fresh fruits develops an evenness of disposition and a vigor and equilibrium in the bodily functions that brings not only the greatest happiness, but the highest working efficiency. No man can work well or think well if his mind is embittered by prejudices and resentments that come from disordered digestion. Where there is an excess of proteid in the diet there is an accumulation of toxins in the body, and if this diet be persisted in there comes a time when the eliminating functions of the body refuse to throw off the poison.

In shredded wheat biscuit you have all the tissue-building elements needed by the body prepared in such a form as to be easily and quickly digested, not only supplying nutrition to every part of the body but keeping the bowels healthy and active. Two shredded wheat biscuits with hot milk and a little cream will supply all the nourishment needed for a half day's work, costs much less than meat or any other high-proteid food and will keep mind and body in top-notch working condition.

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The best description of Ober-Ammergau is the little book by E. Hermitage Day, D.D., entitled *Ober-Ammergau and the Passion Play.* It is not only a "Practical and Historical Handbook for Visitors," but is exceedingly entertaining for those who are unable to visit this historic town. The book contains 24 illustrations, generally photographed by the author. It tells the story of the Passion Play and a synopsis of it, and describes the village and its people. There are many notes on the music and kindred topics. The book is of permanent value. Price 40 cents; by mail 45 cents. The Young Churchman Co., Milwaukee, Wis.

Rev. Z. S. Farland, curate of St. Paul's, of which the Rev. W. A. R. Goodwin is the rector, will be in charge of the mission.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop

Successful Mission at St. Helena's Church, Boerne

THE REV. A. W. S. GARDEN of San Antonio recently conducted an eight-day mission at St. Helena's Church, Boerne (Rev. Albert Massey, rector), under the auspices of the Brotherhood of St. Andrew. Four services were held daily, the children's mission every afternoon being perhaps the most effective. The people of Boerne are mostly agnostic Germans, and the influence of Mr. Garden's

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work upon the men of the town was, therefore, striking.

CANADA
News of the Dioceses

Diocese of Niagara

THE MISSION of St. Thomas' Church, Hamilton, has been divided off from the parish of Christ Church, and now forms a separate parish with incumbent of its own, the Rev. H. A. West.

Diocese of Toronto

THE BOARD of the C. C. M. S. meets at St. James' parish house, Toronto, on April 23rd, and the House of Bishops on the previous day in the same place.

Diocese of Rupert's Land

THE WOMAN'S AUXILIARY of the diocese held their annual meeting in St. Stephen's parish, Winnipeg, April 2nd.

A PROFITABLE INDUSTRY

OYSTERS have been under culture longer than any other shelfish and, indeed, than any other water creature. A simple type of cultivation, with the formation of artificial beds, flourished in China at a very remote period and probably antedated by some centuries the inception of oyster culture in Italy, about the year 100 B. C. With the advance of civilization and the increase in population, oysters were in greater demand and of necessity came under cultivation in all the important maritime countries of Europe, where, at the present time, fully ninety per cent. of the output represents oysters that have undergone some kind of culture. In other parts of the Old World the growing of oysters by artificial means has become an important industry, while in the Western Hemisphere oyster farming has progressed to such a point that the annual crop now exceeds the total product of the rest of the world.

Oysters are thus become the most extensively cultivated of all aquatic animals, and the yearly product of the oyster farms is many times more valuable than all other aquicultural operations combined.

The cultivation of oysters is made necessary by the exhaustion of the natural beds; it is made possible by private ownership or control of oyster-producing bottoms; and it is greatly facilitated by the peculiar susceptibility of oysters to increase and improvement by artificial means.—*The National Geographic Magazine.*

ORIGIN OF LONG LEASES

WHENCE originated the use of the odd term in leases, 99 or 999 years? In other days lessees and morgagees in possession of real estate for 100 or 1,000 years demised the same at an annual rental, retaining a reversion for the last year of the original term. The object of this proceeding was to be found in the unwillingness of the under tenant to become bound to the performance of the covenant contained in the original grant and also in the importance to the lessor of a reversionary interest, without which, under the old English practice, he could not recover his rent by distraint.

Sometimes this reversion was for only three days or even for only one day, but usually in long terms the last year was retained. Out of this came the popular notion that the law provided this distraint and hence leases were made for 99 or 999 years, when there was no reason whatever for any such odd period of time.

In England there was in special cases a restraint on corporations or ecclesiastical persons prohibiting the demise of lands belonging to them to the impoverishment of their successors for a term beyond 100 years, and such leases were accordingly made for 99 years.—*Selected.*

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Booklet for the Woman's Auxillary

The Blue Cashmere Gown

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Don't fail to read it—if you are a woman worker in the Church.

Nor if you are only a man.

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